

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE FORTHCOMING LIBERATION
MEETINGS.

THE Annual Meeting of the Council of the "Society for the Liberation of Religion from State Patronage and Control," is summoned to meet on Wednesday next at the Memorial Hall, Farringdon-street; and the usual public meeting will be held in the evening of the same day at the Metropolitan Tabernacle. There is good ground for hope that the members and friends of the society will eagerly take part in the proceedings to which they are invited. We do not commonly lay great stress upon the practical results of anniversary meetings upon those who think fit to attend them. But, in our judgment, those of the Liberation Society have been exceptionally interesting. The council is really no formal assembly. It fairly watches, sifts, and expresses its opinion upon, what the executive committee have done during the preceding year, as well as the policy it proposes to adopt and follow out during the year yet to come. The tone of the discussions arising on the report of the secretary is always friendly; their range takes in the principal topics presented to notice by the report; and they usually elicit as much "unadorned eloquence," and acute criticism as will be met with in any assembly within the same limits of time. The annual public meeting has been wont to prove a great success, and, from year to year, enlists the sympathies and satisfies the anticipations of an increasing number of attendants. Perhaps most of our readers hardly needed even this brief description of what these gatherings are, but it will serve to introduce one or two topics of thought, which we trust will not be found inappropriate to the occasion.

The pending meetings, it may be thought, will not present the same array of attractions which have distinguished some of their predecessors. In one sense this may be true—in the main, however, it is rather seeming and superficial than real and substantial. Of course it is not to be expected that the excitement likely to be raised will resemble, either in kind or in degree, that which has followed some great and notable victorious achievement. The gatherings of the Liberation Society, however, have not been dependent hitherto either for the number of attendants, or for enthusiasm of feeling, upon the actual successes of the preceding year. It is pleasant, no doubt, to recount, and to con-

gratulate one another upon, steps of progress which have been made; to be assured by authentic report of purposes accomplished and of patient hopes fairly realised; to be able to look back upon, and to measure with the mind's eye, the advance which has been secured; and to cast a more confident glance forward towards the ultimate object sought to be attained. Every one likes to feel that the efforts to which he has contributed have not been altogether in vain. We must say this, however, on behalf of the great bulk of the members of the Liberation Society—that the interest which they take in their work is not much dependent upon present proofs of legislative success. They have witnessed, it is true, great changes in the Statute Book of the realm, embodying the principles which they hold, since the childhood of their organisation—changes of which they may justly reflect that they have been a most influential cause. But, after all, their devotion has been to an object which they regard as in a high degree sacred. They have esteemed it a privilege as well as a duty to work and to wait for the promotion of that object. The seasons of apparent danger and defeat have never lessened their zeal. They have always hastened to the front when it was supposed that disaster was at hand. They have mustered most faithfully in prospect of a storm. Nay, what is more to their praise, they have given better reasons for calculating upon their aid after heavy strokes of adversity than they did before. If they had been time-servers they would once and again have been dispersed before now. If they had been "fair-weather sailors" only, their bark would have been swamped. But it is to principle, not to circumstances, that they consecrated their best energies, and their readiness to make sacrifices on behalf of that principle has always been in proportion to the apparent need there was for them.

The record of the year just closing will be, we should imagine, one of abounding and multifarious work, rather than of palpable evidences of success. The Society has not been engaged in gathering in a harvest. It has been chiefly occupied in sowing the seed of instruction. It has done this work with unprecedented energy and persistency. Never before could it be so aptly said of it as now that it has "sowed beside all waters." No language that we can employ would adequately represent the sense we entertain of the obligations under which the Society has been placed by the courage, endurance, ability, and suaveness with which Messrs. Dale and Rogers have advocated its claims in all parts of the land. We do not pretend to set an approximate value upon their labours. They have been much beyond the reach of our powers of measurement. But they do not stand alone. Other representatives of the Society have equalled them in fidelity, if not in power. They have bravely faced the most turbulent opposition. They have stood up before men whom they could hardly have hoped to sway by moral means. They have proclaimed the truths committed to their trust to audiences often packed for the purpose of drowning their voices, if not of inflicting injury upon their persons. They have witnessed with undaunted gallantry scenes of riot that seem to have been borrowed from Wesley's times. They have been indefatigable in their tuitional labours. To them, we had almost said, no less than

to the chiefs whose names have become famous in the nation, the Society owes a vast debt of gratitude. They have done more than we can estimate to prepare the public mind for the change that is not far distant. We honour them from the depths of our nature. We could even envy them the stroke of work which they have already achieved. But we feel confident that the Society will gratefully recognise their efforts, and fervently bid them "God speed." They have set their mark upon the year just past. They have given to it its special character. We have eagerly watched from afar the scenes through which they have passed, and the noble manner in which they have borne themselves through them; and we have no doubt that this, their work, so honourable to themselves, so advantageous to the objects of the Society, will be this year one of the main inducements to members and friends to come up to the centre of operations, and cheer the men who, as delegates, are doing their work in the country. We anticipate a right joyous meeting; for when do earnest men feel more pleased, more excited, and more profited, than on those occasions which serve them to confer together, and consult with one another, whilst they are carrying on with least visibly remunerative toil a grand and even gigantic work which they are convinced they will accomplish?

THE BISHOP OF MANCHESTER ON
DENOMINATIONAL SCHOOLS.

THE woes of an anxious hen in charge of infant ducklings wild for the water are well known. But farming practice gives us no opportunity of observing what would be the result of putting young chickens under the care of a duck. Perhaps, however, it would present some analogy to the case of the Bishop of Manchester and his clergy. The web-footed, almost amphibious mother, floating in confidence on the treacherous surface of the stream that runs, no one knows whither, and quacking encouragement to the horrified chicks, whose whole instincts revolt against her mode of procedure, would form scarcely an exaggerated emblem of the incongruity of feeling between Dr. Fraser and his flock on the future of denominational schools. For his part, though he would prefer the *terra firma* of denominationalism, School Boards have no great terrors for him; and he is ready to embark on the shifting waters of popular opinion, assured that in the long result sound education, both religious and secular, will be the gainer. His clergy, however, and the ecclesiastically minded laymen of his diocese are greatly alarmed at this audacious confidence. Indeed, they speak in no measured terms of the bad example which their bishop is setting. The dissidence of feeling was displayed in a very marked manner at the annual meeting of the Manchester Diocesan Board of Education held last Thursday.

On this occasion the bishop gave a picture of the present prospects of denominationalism very different indeed from that to which we are accustomed in most ecclesiastical organs. The rapid growth of subscription lists as shown in the educational Blue Book, the avidity with which the last opportunity was seized for obtaining government grants for school building, and the consequent sudden expansion of accommodation, seen within the last few years, have given great apparent justification to Canon Gregory, Dr. Rigg, and their friends, who believe that denominational schools must always continue to be superior both in numbers and influence to those under school boards. The Bishop of Manchester, however, regards this as a superficial view. He has no confidence in the possibility of maintaining the recent

spasmodic efforts after the peculiar stimulus of Government patronage and sectarian irritation has been withdrawn. He believes that the ultimate supremacy of boards is inevitable, and that "in twenty-five years board schools will be the rule and denominational schools the exception." Nay, he finds ample justification for his prophecy in the financial condition of almost all sectarian schools, except those whose reputation enables them to charge fees likely to attract the lower middle-class. He is therefore, strongly of opinion that the friends of ecclesiastical education ought to seek some *modus vivendi* with school boards. And he believes that this may be found by some method of transferring Church school-houses to school boards, such as may enable the clergy to keep their hold upon these buildings for purposes of religious instruction.

These opinions not unnaturally excited something like dismay amongst the zealous Churchmen surrounding his lordship. Mr. Hugh Birley altogether deprecated the remarks that had been made. He insisted that the indications of the future pointed rather in an opposite direction. He believed that the managers of voluntary schools had no cause for alarm, so long as they supported their schools in a state of efficiency. He neglected, however, to observe that what was considered efficiency before the establishment of school boards is no longer thought so now; and that the condition he laid down is precisely the *crux* of the whole problem. No one doubts for a moment that if the public would be satisfied with the flimsy buildings, the confused organisation, and the inefficient staff, characteristic of old-fashioned schools, "voluntaryism" by charging moderately high fees, and thus excluding the necessity for voluntary contributions, would still be able to meet the demand. But the nation is no longer satisfied with that style of school, and better schools must needs cost more money. The Education Act provides a very simple and fair arrangement for obtaining the additional money required, provided only that its expenditure must be under the control of a board elected for the purpose. What Mr. Birley and his friends have to do is to persuade a few ratepayers here and there to save the pockets of their shabbier neighbours by taxing themselves to an exorbitant amount. We well know the power of sectarian bigotry. But we believe that even this cannot very long maintain so absurd and unjust an arrangement.

Since, therefore, the bishop's facts appear to be undeniable, and his political and ecclesiastical opponents have nothing to set against them except an obstinate insistence on impossibilities, it is tolerably clear that the clergy will soon be forced to consider how they may best protect the interests committed to their charge by some such *modus vivendi* with school boards as the bishop suggests. We know that they will try everything else first. But it must come to that at last. They are now doing their utmost by a disingenuous cry about the rates to keep down the standard of efficiency. It is quite possible that they may obtain local and temporary successes. They certainly will do so unless Liberals of all shades, but especially Nonconformists, resolve to fight this question as a matter of the very gravest political import. But such successes can only deceive the most short-sighted observers. If there is any conviction unanimously cherished by all intelligent Englishmen it is that of the necessity of a sound, thorough, and universal elementary education—precisely what the experience of a thousand years proves denominationalism unable to give. When this petty policy breaks down, an attempt will, in all probability, be made to obtain support for sectarian schools directly or indirectly out of the rates. We confess that this project does not give us very much uneasiness. When a Conservative Government is tired of office, such a proposition will prove as convenient to an exhausted Ministry as the Chiltern Hundreds to a wearied private member. On the failure of this resource we do not see what will be left except a final compliance with Dr. Fraser's advice.

Indeed, we do not think it at all too early for the uncompromising advocates of unsectarian national education to consider the difficulties that might be involved in any such proposition for the transfer of Church schools to school boards as that suggested by the Bishop of Manchester. We have never been averse to an arrangement which, while securing the secular instruction against all possibility of clerical interference, would allow the ministers of all denominations, or any other devoted Christian people, to give religious instruction to all scholars whose parents wished them to receive it. But on one condition we should be disposed to insist firmly. The secular teachers appointed by the board must be absolutely incapacitated from taking any part in the

religious instruction thus voluntarily given. We are aware that this seems at first sight unreasonable. But the more the bearings of the question are considered the more evident will it become that any other arrangement would leave sectarian theology where it is now, as the turning point in all school board elections. And, besides, if the masters were allowed to give the religious instruction, either the "Cowper-Temple Clause" must be maintained, in which case there would be no alteration in the present system—or else catechisms and formularies must be allowed, in which case the most probable result would be the establishment of purely clerical schools supported out of the rates in all parts of the country except in the largest towns.

RECENT ECCLESIASTICAL PAMPHLETS.

We have received four new pamphlets from the office of the Liberation Society:—

1. *Dean Stanley and Disestablishment* deals with great closeness of argument and vigour of style with the sentiments recently expressed by the dean on the Liberation Society in the columns of this journal. The writer takes advantage of the opportunity so aptly given to him to review the present relations of the Nonconformists to the Established Church, and to show how impossible of realisation is the dean's idea of comprehension. This is a pamphlet which might be well circulated amongst some cultured Churchmen.

2. *Three Letters on Oxford University Reform*, by the Hon. E. LYULPH STANLEY, is a reprint of Mr. Stanley's letters to this journal. These letters have already done effective political service, and when the Oxford Bill comes down to the House of Commons, will, we hope, be made to contribute to the information of members.

3. *Provision for Public Worship*, is the title of the reprint of an article, by Mr. CHARLES MIAULL, from the *British Quarterly Review*. This article was founded upon statistics relating to the accommodation in churches and chapels in 125 cities and boroughs in England and Wales published in our columns. It gives a summary, with tables, of the information then obtained, with replies to the strictures of Dr. Hume and others, and establishes the accuracy of the returns.

4. *Historical and Legal Facts Relating to the Churches of the Establishment*, gives a history of the laws relating to church-building in England, with illustrations of the support which has been given by the legislature in aid of Church extension, and contrasting its treatment of the State Church with its treatment of the Nonconformists. There is also a great deal of information supplied with reference to the manner in which church-buildings are held, to consecration, to the rights of parishioners, to the dates of erection of churches, &c. This pamphlet is issued in view of the controversy on Disendowment.

PRESBYTER ANGLICANUS has issued a second letter entitled, *Do they well to be angry?* (J. H. Batty). This, as was the former, is addressed by permission to Cardinal Manning. The writer vigorously defends himself against the attacks that have been made upon him, and once more invites the Anglican clergy to approach the Holy See and submit their difficulties to its consideration. He appears to have some confidence that this will have to be done.

The *Infallible Church*, is the title of a pamphlet containing further correspondence between Lord Redesdale and Cardinal Manning in the *Daily Telegraph*. (Rivingtons.)

We are glad to see a reprint of the *Discussion* between the Rev. Dr. Potter and the Rev. J. McDougall (Manchester: Heywood), for which, we understand, there is a large demand in Lancashire and Yorkshire. Wherever circulated it is calculated to do good.

Disestablishment: Speeches by the Right Hon. the Earl of Minto, K.T., the Rev. Principal Rainy, D.D., and the Rev. John Edmond, D.D. These speeches at Jedburgh were reviewed in our columns at the time of their delivery. We are glad to find that the Scottish Disestablishment Association has reprinted them. We hope that a wide circulation will follow the reprint.

Why I am a Nonconformist. By the Rev. F. W. AVELING, of Northampton (Elliot Stock), is an admirable and scholarly statement of the graver reasons for Nonconformity—fundamental reasons as well as some which are thrown up by the controversies of the present day.

Relating to the same subject is an exceedingly well-written paper by Mr. HENRY M. NICHOLSON, of Plymouth, entitled, *The Act of Uniformity and its*

Results. (Plymouth: J. Smith.) The paper indicates wide and accurate reading, and also contains some special local information relating to the working of the Act in Devonshire.

Nonconformity in Relation to the Future, is the Presidential Address to the Surrey Congregational Union, by Mr. W. G. SOPER, B.A. (J. Snow and Co.) The address is suggestive and practical.

"To whom shall we go?" This question is asked and answered by the Rev. J. P. BARNETT, of Oxford, in a review of Dr. Pusey's recent sermon. (E. Stock.) The author deals with considerable force with Scepticism, which Dr. Pusey treated, and Sacerdotalism, which Dr. Pusey expounds, pointing out how they grow together—as they always will do.

Denominationalists and Secularists. (W. Ridgway.) In a pamphlet with this title, Mr. CALVERT, Q.C., endeavours to show that the intention of Parliament in 1871 was emphatically to supplement and not to supplant Voluntary schools. A good deal of sentiment, with which the public is very familiar, is introduced, and the writer asks whether Churchmen are to be "crippled and defeated by unfair legislation"? A similar question Nonconformists have asked for some hundreds of years, and have not yet obtained a satisfactory reply.

Another writer treats the same subject—Mr. W. C. BARBER—who in his pamphlet, the *Religious Difficulty in National Education* (W. Stewart and Co.) defends religious instruction, and the giving of it by teachers. There is nothing new said in these pages.

Burials Bill; or, What will the Laity Do? by the Rev. THOS. PRESCOTT, M.A. (J. Hodges) terms Mr. Osborne Morgan's measure "hollow and insidious." Our readers can imagine the character of the remainder of the pamphlet.

The Law Relating to Burials, (Cardiff: D. Duncan and Sons), gives some useful legal information, but lacks point, and is too discursive.

An Attempt to Solve the Burials Question, by A LINCOLNSHIRE CLERGYMAN (Rivingtons), declaims against the injustice of the Burials Bill; discourses on the weakness of the Liberation Society; and suggests union graveyards under the control of guardians. The writer does not seem to see what is involved in his suggestion.

The Idea of the Church, by the Rev. WALTER MORISON, D.D. (Edinburgh: Murray and Gibb), is an admirable statement of the spiritual character of the Church of Christ, concluding with a vindication of the Catholicity of Presbyterian Scotland.

The Rev. HENRY RENTON has also issued—*A Brief Statement and Exposition of the Principles of the United Presbyterian Church*. (Edinburgh: W. Oliphant and Co.) It is sound in principle—as it would be sure to be—and vigorous and logical, both in statement and in argument.

THE LIBERATION SOCIETY'S MEETINGS.

The Liberation Society will, so far as meetings are concerned, close its work for the season with the annual meetings, which are to be held in London on Wednesday next. The meeting of the council will be held in the afternoon, and will be confined to the members of that body. Besides receiving the report of the executive committee, and dealing with the several topics to which it will make reference, the conference will be asked to decide on the mode of constituting the society's Triennial Conference, which will be held next year. The arrangements for the public meeting at the Metropolitan Tabernacle at night are announced in our advertising columns, and it will be seen that a little alteration has this year been made in the mode of admission. It will also be seen that the list of speakers is an unusually strong one—to say nothing of the chairman, Mr. Chamberlain, whose presence will, we are sure, be warmly welcomed. Judging from the character of most of the meetings held during the winter, we think that an unusual large and effective meeting may be anticipated; especially as we understand that many of the society's country friends are applying for tickets—a new and significant feature of these meetings.

MR. GORDON'S MEETINGS.

RIPON—SET DEBATE.—On Wednesday last, the long expected debate between the Rev. T. T. Berger, B.A., and Mr. Gordon, came off in the public rooms at Ripon, and a rare night it was. The debate had arisen out of Mr. Gordon's reply to the speech of the Bishop of Ripon at Wakefield, and Mr. Berger's reply to Mr. Gordon, and the whole proceedings had created the utmost interest in the quaint little city. The rooms, of course, were crowded to suffocation, and for over three hours the tug of war went on. Mr. Gordon opened, and, in reply to the bishop's "extraor-

inary" statements that the Church was neither State-made nor State-paid, produced the very Act of Parliament constituting that particular see. It appears that Mr. Berger wanted to take up the debate where he had previously left off, and not at the bishop's speech, but Mr. Gordon called for letters written by Mr. Berger's own representative stating that "the subject of debate was the bishop's speech." In every speech, Mr. Gordon returned to the Act, but, no! his opponent would not touch it—anything, everything, but that—and, at last, Mr. Gordon asked him to notice it just for a bit of fun, just for a joke, but, no! no! and there it is in the heads of Riponers, never more to be forgotten. It was a great scene.

OTLEY.—On Thursday evening Mr. Gordon paid his second visit to Otley. A "right of free speech" battle again, and again the Liberal Association had taken the matter up. Persons known to be disturbers were kept out, and a most successful meeting was held—the "other side" gathering and shouting outside, and subsequently hooting and pelting the lecturer and friends, Mr. Gordon's hat and topcoat presenting a decidedly "Churchy" appearance at the close of the march. Inside, however, there was a good reception and hearing, and friends were very pleased. Mr. Thomas, of Bradford, accompanied Mr. Gordon, and great increase of local interest has already been secured, and may be expected to bear fruit.

OSETT, NEAR WAKEFIELD.—On Friday and Saturday evenings Mr. Gordon lectured in the Green Chapel School-hall, Osett, a splendid assembly room. There were crowded and enthusiastic audiences, and Mr. Gordon's lectures were received with great interest. The Rev. Mr. Perkins, pastor, presided, and spoke well in support of Liberation work. There was no opposition. Mr. Andrew, of Leeds, was present on Saturday night. Brisk demand for the report of the Dewsbury debate, just out. This week Mr. Gordon is in Leicestershire; then to the Isle of Wight, and Wiltshire.

A NEW SACRAMENTAL TEST.—We noticed a short time ago a scheme which the Charity Commissioners have submitted to the Education Department for the management of the endowed schools of Cutcombe, Timberscombe, and adjacent parishes in the county of Somerset. It appears that the charity had its origin in the will of Richard Ellsworth, in the year 1714, and the schools are required by the construction of the Charity Commissioners to be Church of England schools. As a consequence of this we have three clergymen *ex officio* members of the governing body, and the schoolmasters are required to be communicant members of the Church of England. We did not expect that in the year 1876 a sacramental test would be imposed on any person as a qualification for holding a public office. But the body to whom the present Government has intrusted the reformation of the secondary education of England sees no harm in this. We hope that no scheme which turns the holiest office of the Church into a sieve for riddling out those who may have leanings to Nonconformity will be allowed by the House of Commons to become law.

THE OXFORD UNIVERSITY BILL.—In reference to a meeting on the Oxford University Bill, which was announced in some of the daily papers as likely to take place in London this week, we understand that no such meeting will be held, but that a memorial asking for inquiry by the commissioners and for publication before they proceed to legislation; for the inclusion of the clerical restrictions on the headships among the matters which the commissioners may alter; and for the removal of all clerical restrictions on college emoluments subject to making due provision for religious worship and instruction, will be adopted. It is likely to be extensively signed in the University, and afterwards circulated in some public manner.

THE BURIALS QUESTION.—Canon Ryle is uneasy at the present aspect of the burials question. He does not regard the recent rejection of Mr. Osborne Morgan's resolution as at all decisive. The war is not over. Churchmen must not retire to Capua, and lay down their arms; in fact, our martial antagonist inclines to the opinion that the Church is about to be betrayed by its own friends; possibly by archbishops and bishops! Like a prudent leader, therefore—for on this question he has unquestionably been an influential leader—the Vicar of Stradbrooke counsels concessions, which hardly comport with his previous attitude of "no surrender." But great men are allowed to be inconsistent. Canon Ryle sets forth at length his revised views in the *Record* of Monday. We cannot quote them at length, but will briefly indicate their drift. In the first place the rev. gentleman is quite ready to concede silent funerals in "our" (that is, the parish) churchyards. He would consent, also, "for peace' sake," to the closing of all the churchyards, and to no future interments except in parochial

cemeteries, provided at the cost of the ratepayers. Then, in the few parishes where the churchyards are extravagantly large in proportion to the population, Canon Ryle would not object to cut off a certain portion for the use of Nonconformists. He doesn't like it, but it's the least of two evils. Fourthly, the worthy canon would give Dissenters (if they wished it) special facilities for borrowing money and acquiring burial-grounds. Fifthly, he would acquiesce in the proposal to have a cemetery (part consecrated and part unconsecrated) in any parish at the desire of one-third of the parishioners, to be kept up by an annual rate. Finally, the Rev. J. C. Ryle would consent to an alternative service in churchyards, drawn up by authority, to be used by the clergy as a substitute for the ordinary service at the request of the deceased's friends. These are the canon's "six points." We do not now propose to discuss them, but submit them as a curiosity, and as evidence that the Vicar of Stradbrooke is after all a well-meaning man, who finds it hard to put a restraint upon a naturally amiable disposition. His ingenuity is remarkable. He is full of—we might almost say flounders in—alternatives. In fact, we are at present too bewildered by the canon's copious suggestions to consider them seriously, or pass a deliberate opinion upon them.

The Public Worship Facilities Bill is fixed for second reading on May 2. Both Mr. Greene and Mr. Goldney have given notice to move its rejection.

Mr. Talbot's Burial-Grounds Bill, which proposes to provide for the acquisition of separate Nonconformist graveyards, is down for second reading on the 10th of May. Mr. Osborne Morgan will move its rejection. In a visitation charge delivered at Cambridge on Saturday, the Archdeacon of Ely advocated the granting of facilities for acquiring fresh burial grounds, to be opened to all. As to services, he saw no objection, at the request of the friends of the deceased, to allow silent burial in consecrated grounds, or to the use, by like request, of some other service, prepared by competent authority.

THE POPE'S FULL TITLE is "Bishop of Rome and Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church."

THE BISHOP OF GLOUCESTER AND RITUALISM.—Bishop Ellicott reopened the church of St George's, Kings Stanley, in his diocese, on Thursday last, with a sermon. The *Record* states that, seeing a notice to the effect that the Rev. A. H. Stanton, of St. Alban's, Holborn, would preach on the following Sunday, the bishop announced that he himself should preach on the occasion.

CHURCH ATTENDANCE IN SCOTLAND.—The Glasgow *North British Daily Mail* is continuing its census of church attendance. It appears that on Sunday week in Greenock the attenders at Established Churches numbered 3,758, and at Dissenting churches 8,914. In Helensburgh the results are—Established, 579; Dissenting, 1,701. In Dumbarton—Established, 926; Dissenting, 1,764.

NEW TESTAMENT REVISION.—The learned gentlemen revising the New Testament have struck out as spurious the last seven verses of the last chapter of Mark—the verses, by the way, on which the Peculiar People found their creed. They have also deleted, as being a false interpolation, a verse in one of the Epistles which is given in the Catechism as a proof of the existence of the Trinity.—*Edinburgh Daily Review*.

THE ENGLISH CLERGY AND PROFESSOR DÖLLINGER.—The address of thanks from clergy and lay communicants to Dr. Von Döllinger and the other promoters of the Bonn Conference, has, we understand, received 3,620 clerical and 4,093 lay signatures. In addition to the twenty-eight bishops previously recorded it has been signed by the Bishops of Rochester, Gibraltar, Ossory, Calcutta (late), and Bombay (designate).—*Pall Mall Gazette*.

ROMEWARD BOUND.—Mr. Bennett's ministry continues to bear fruit. On Easter Sunday another of the Rev. W. J. Bennett's congregation at Frome was received into the Roman Catholic communion at St. Catherine's Roman Catholic Chapel in that town. The convert is the daughter of one of Mr. Bennett's churchwardens, and is the second or third member of the same family who has had the honesty to carry out their holy "Father's" teaching in its integrity.—*Rock*.

MR. O'KEEFFE.—The *Dublin Morning Mail* publishes a correspondence between Father O'Keeffe and Bishop Lynch, whom Mr. O'Keeffe asks to intercede for him. Father O'Keeffe, in the course of five or six letters, implores his ecclesiastical judges in the most humble language to grant him the simple justice of an open trial. Bishop Lynch commands Father O'Keeffe, in reply, to purge his sin against the Pope before he can hope to obtain the grace of the Church.

A BOARD OF GUARDIANS SUMMONED FOR CHURCH RATES.—The Dover Board of Guardians were on Monday summoned at Dover for non-payment of 117. 0s. 3d., their portion of the Church rate made by the churchwardens of Buckland by the authority of the vestry for the repayment of an old debt secured on the Church rates of the borough. Mr.

Fox, for the guardians, contended that the summons was not good, as it was for more than 104. The magistrates, concurring in this view, dismissed the case. The counsel for the plaintiffs intimated that they should proceed in the Ecclesiastical Courts.

THE BURIALS QUESTION IN THE HOUSE OF LORDS.—The resolution to be moved by Earl Granville in the House of Lords respecting the admission of Dissenters to the parish churchyards, will in the main be the same as was debated in the House of Commons this session. It will, however, make special provision for maintaining the religious character of the services, and will be less absolute in its terms than Mr. Osborne Morgan's. The Archbishop of Canterbury is expected, when the debate comes on, to suggest the compromise which he has for some time been considering.—*Leeds Mercury*.

THE BRISTOL CATHEDRAL RESTORATION COMMITTEE (Mr. Wait, M.P., honorary secretary), under whose auspices a sum of nearly forty thousand pounds has been expended in restoring the nave of the cathedral, met on Tuesday last week to consider the action taken by the dean and chapter in the removal of the statues of the four Latin Fathers and the Virgin Mary from the north porch. The committee felt that they had been very badly treated, in that the dean and chapter had not communicated to them their intention of removing the figures, and they passed a unanimous resolution to retire from the work, and to leave the dean and chapter either to complete it or to leave it unfinished.

AN ECCENTRIC CLERGYMAN.—The vicar of St. Petrock Minor, Cornwall, who lately advertised that he would reject all letters addressed to him as "Reverend," and would be styled only "G. W. Manning," died on Saturday. He had his coffin made years ago, and has slept either upon or in it for many months. It was fitted with mattress and pillow, and lately he employed a carpenter to alter it, so as to make it more comfortable. For several weeks he has slept within the coffin. The walls of his bedroom were papered with letters and with notices of the steps to be taken in the event of his being seized with illness. Among other eccentricities, he from the pulpit one Sunday gave his domestic servant notice to leave his employ. Although thus peculiar, the deceased continued to do duty in his church till very recently. The population of the parish is under one hundred.

WESLEYAN MINISTERS AND EXEMPTION FROM TOLL.—The Rev. Walter Coates, a Wesleyan minister, summoned a toll-collector before the Chipping Norton magistrates on Wednesday for illegally demanding toll from him while on his way to conduct Divine Service. Mr. Coates is the superintendent Wesleyan Minister of the Chipping Norton district. He had, on Tuesday, the 7th of March, an appointment, according to the quarterly circuit plan, to conduct Divine service at the Wesleyan Chapel, Barton, Oxon, and travelled thither from his residence at Chipping Norton with a horse and gig. On his way he had to pass through a toll-gate in the parish of Euston, where the wife of the collector demanded the ordinary toll, and refused to allow him to pass, notwithstanding that he produced the circuit plan, showing his appointment to preach at Barton Chapel that evening. Mr. Coates then paid the amount demanded (5d.) under protest, and took the present proceedings. The solicitor for the complainant said that his client merely wished to obtain a legal decision, and asked only for a nominal penalty. The Bench convicted the defendant, and fined him 6d. and costs.

IRISH CHURCH SYNOD.—The third session of the second General Synod of the Church of Ireland was opened in the new Synod Hall, Dublin, on Friday. The Primate presided. The Archbishop of Dublin and the Bishop of Tuam were absent through illness. It is stated in the report of the Representative Body of the Irish Church that 534 clergymen of the Church, pursuant to the 20th section of the Irish Church Act, have sent in written notices of dissent from the statutes passed by the General Synod in 1875. There was a diminution in 1875 of contributions to the Irish Church of 38,521^l, as compared with 1874. This diminution is not confined to any one branch of receipts; it extends to almost all the heads into which the financial receipts are divided. The most serious deficiency is in the assessment account for stipends, this particular fund having fallen by 23,979^l. Lord Plunket proposes, in settlement of the baptismal question, that a shortened form, omitting the passages objected to by some "Evangelical Churchmen," shall be omitted in the public performance of the rite, but retained in full in the private office for baptism, and also in Church when the usual congregation is not present.

THE VICAR'S RATE.—On Wednesday afternoon a private meeting of Churchmen, called by Mr. W. H. Rawlinson, was held at the New Assembly Rooms to consider a scheme for raising an amount sufficient to redeem that portion of the vicar's rate falling upon inhabited houses. Mr. Baxter, the vicar's Parliamentary agent, was present at the meeting, together with Sir Henry Edwards, Bart., Mr. H. C. McCrea, and number of other prominent Churchmen. In the circular calling the meeting, Mr. Rawlinson said—"Mr. Baxter writes me that the Committee of the House of Commons have intimated that their course would be very much cleared if some effort could be made, through the joint co-operation of Churchmen and Dissenters, to raise an amount sufficient to redeem that portion of the vicar's rate falling upon inhabited houses."

We understand that to effect this redemption a sum of 15,000*l.* will be required, and it was thought that a fair proportion to be raised by Churchmen would be 10,000*l.* leaving the remainder to be raised by Nonconformists. Accordingly there was started a "guarantee fund, *pro rata*, towards any deficiency between the amount paid by Churchmen for redemption of the vicar's rate upon houses and the sum of 10,000*l.*" We are informed that 2,000*l.* was promised in the room, and that since then the promises have been brought up to more than 3,500*l.* which is certainly a liberal beginning. We are not at liberty to mention the names of the guarantors, but we may state that the list is headed with four promises of 500*l.* each. All the names in the list are those of Churchmen, with one exception, that of a solicitor.—*Halifax Courier.*

Religious and Denominational News.

COUNTY ASSOCIATIONS.

We were unable last week to find room for a report of the annual meetings of the Lancashire Congregational Union, which were held early in the month at Warrington, some 250 ministerial and lay delegates being present. The chairman for the year was the Rev. Thomas Green, of Ashton, who delivered an address of great interest at the first meeting, which was held in the Wycliffe Church, on "The Principles of Unity in the Church of Christ." In the course of his address Mr. Green adverted to the evil that had arisen from the fratricidal strife of Protestant bodies, especially in this country, which greatly impaired the defensive powers of the Church. But unity could not be furthered by the Christian being placed out of sympathy with the progress of the age in the domain of secular knowledge, nor could they expect a grand outward all-embracing organisation.

The vast majority of men seemed to want and appeared determined to hold a definite belief, and would turn to the wildest dogma of superstition if they had not given them something compact and forcible. Men must have a creed, though not formulated, stereotyped, enforced, and any creed however simple, involved an opinion about Christ, and the sacrifice of opinion for the sake of a shallow appearance of unity was not called for by Christian love or truth. A religion without some amount of dogma seemed an impossibility, but it was not impossible to go on trying for it. (Hear, hear.) He believed the demand for a truncated or even vanishing creed frustrated the very end the demand contemplated. Men felt that unity was impossible if it could be attained only on those terms. They knew it was easy enough to have a theology without any religion, but a religion without a theology was impossible. (Hear, hear.) They might lay their account to the long continuance of differences on many matters of importance. Agreement of opinion never had prevailed, and there might be the truest unity without it. And he thought they might cherish the hope that, though differences might be freely expressed, the age had passed for the multiplication of sects. The old denominations appeared to have done their work, and to be amongst the things that were ready to vanish away, and yet the sects were broader, and the mutual repulsion was less than in former times. Intelligent men increasingly felt that they must not regard their own opinions as the standard of universal truth.

Proceeding to inquire how unity might be eventually secured, the speaker said:—

First, by the entire abolition of political favouritism to any form of faith—(Hear, hear)—but on this they need not say much, for patronage and support based on religious distinction were sure ere long to disappear. (Hear, hear.) It is increasingly perceived that the existence of a favoured sect was a hindrance to all Christian concord. Even bishops perceived that obvious truth, and they might therefore be quite sure that few persons could be blind to it. They could not have a free State where there was a dominant Church. (Hear, hear.) When the principle of favouring one sect above another was dead and buried, and with no prospect of a resurrection, there would be a clearer field for inquiry. Men then would be repelled from one another, or drawn to one another, not by the appreciation or otherwise of the loaves and fishes, or the best design for the basket to hold them—not at all as now by the view of things profane, which were all included in the terms mint, anise, and cummin, but about the weightier matters of the law and of the Gospel, which were indeed worth discussing because they were spiritual, and had to go to the eternal kingdom. He could not help saying that seeing the fearful harm done to Christian charity by the existence of a monopoly such as was permitted in no other department of the state, and that the spiritual truth was so seriously impeded, it was a matter of regret that there should be a large number of their people who were quite apathetic on the subject, and who thought it best to make no sign. Without dwelling on that consideration he would remark, however, that unity would be approached in the degree in which they cultivated the spirit of perfect freedom. He need not refer again to the case of the political Church which was pre-eminently the Church of the Athanasian Creed. Its members would, they believed, soon be free from political control, and then a large number of them, doubtless, would break loose from antiquated formulæ. They would hail the day for their sakes more than our own, and they knew that once emancipated they would never go back to bondage. Thus Wesleyan brethren in like manner were longing for more freedom. They could not say with the Jews "We were never in bondage to any man." They were tenacious of tradition, and the inquiry whether any doctrine were true or any course of conduct wise, was perpetually biased by a reference with the supposed opinions of Mr. J. Wesley. A vast number of persons were thus bound by pious ancestors, and it was to be feared a still

greater number were bound by impious ancestors, so that freedom of action by which truth was sifted and error cast aside was seriously impeded, and unity was impossible.

Applying the subject to Congregationalists, Mr. Green thought there was much need of enlightenment. "The Declaration of the Faith," &c., adopted by the Congregational Union in 1833, was, he thought, out of date, and it was high time this obsolete formulary should disappear. The principle of centralisation and sectarian consolidation was advancing; so also was a principle of the opposite tendency, that of greater freedom. The age of creeds had fled. Creeds were the products of darkness, and the positiveness of ignorance, and could only take root where there had been a popular ignorance of Scripture. The Church had not yet taught the world that there was one God and Father of us all, hating nothing that He had made, for His tender mercies were over all His works, loving all, leading all, and reconciling the world unto Himself. Mr. Green concluded his address as follows:—

The splendour and meaning of Christ's headship of the Church was not felt adequately. The Christian Church might be said to be almost unanimous on salvation and eternal life by Christ, and how tremendous was this fact as compared with the various doctrines that spring out of it. But it was often a matter of greater anxiety to convert those who held some supposed erroneous view of the Atonement than those who never felt the power of Christ's sacrifice at all. It had been no love of Christ that had made men fight with the sword over Christian doctrine, but love of self, secular ambition and political considerations, and the unhappy possession of the power to persecute. They lived in the dispensation of the Holy Spirit, who had promised to guide them unto all truth. Christians had thus shown a stronger tone than any party ties, and in due time they would see and feel it, stronger than the greatest chivalry in war, stronger than the ties of country or of kin, and if they were asked on what ground they hoped that such a happy state of things would come about, it was enough to say that they believed in the promise of Christ definitely and explicitly. They remembered the prayer of Christ, that they all might be one. The Christian hopes were certainties. Good men had loved to indulge in visions of Utopia, from Plato to Ruskin and Dr. Richardson. The Christian contemplated no Utopia, but the certainty of a kingdom in which for ever should dwell peace and righteousness. The body of Christ would exist without schism. Divinity in unity was a Divine idea, which God himself would work out. The Divine architect had a beautiful plan, the Church was to be no dead wall, but a building of vast variety of detail. How splendid and glorious the work when done, and when in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth.

A vote of thanks to the chairman for his address was moved by the Rev. S. PEARSON, M.A., of Liverpool, seconded by the Rev. H. J. MARTIN, and cordially agreed to.

The Rev. T. WILLIS explained the action which had been taken by the conference of delegates appointed by the county associations to consider the proposed financial scheme. It was agreed at that conference that there should be a consolidation of the funds at present raised in the several counties for originating and sustaining home missionary operations and supplementing ministers' salaries into one general fund administered by these counties, and working through the committee. The conference had adjourned till May. Mr. HENRY LEE said he should contend that the counties should have the collection and distribution of the money. (Hear, hear.) It was a mistake to suppose that the money would be taken by the central body for the purpose of dealing with it independent of the county themselves. (Hear, hear.) A vote of thanks was passed to the delegates to the united conference.

At the subsequent dinner at the Public Hall, Mr. S. Rigby, J.P., occupied the chair, and the Mayor of Warrington and the Rev. J. B. Johnstone (Presbyterian) were among the speakers. In the evening there was a public meeting in Wycliffe Church, Mr. Rigby again presiding. The report which was read by the Rev. R. M. DAVIES, said that in sparsely-populated districts the generous assistance of the Union was essential to existence, and the importance of maintaining these stations none would deny. The report said that in addition to the thirty-one chapels, concerning which arrangements had been entered into last year, grants had been made to three additional chapels. Mr. J. G. McMENNIES, in moving the adoption of the report, referred to its satisfactory character, and urged the importance of the chapel-building fund. It did appear to him there were circumstances in the Christian Church at present which called for the especial help of the Nonconformist churches in reference to the world lying outside the Church. He believed that whatever of an aggressive force and character was to be brought to bear on the great mass of vice and irreligion in the world, would have to be done by the free churches in this country. (Cheers.) If they would read the recent speech of the Bishop of Manchester—some of them, he meant, as life was too short for every man to read the bishop's speeches—(loud laughter)—they would find at the top of the column, "Dr. Fraser on Disestablishment." (Loud laughter.) If the energy of a man like the Bishop of Manchester was taken up with defending the union of Church and State—and the energies of the best men in the Church were applied to the same purpose—then there was very little left for grappling with that enormous mass of misery and wickedness which lay outside the Christian Church. (Cheers.) In the

villages the increase of Ritualism on the part of the clergy had alienated a large number of the congregation from the Established Church. (Hear, hear.) This question also occupied the minds of the clergy so much that they had little time for the consideration of anything else. Two very able papers were afterwards read—one by the Rev. A. FOSTER, Blackburn, on some of the tendencies to innovation in Congregational Churches; and the other on Congregationalism and the Established Church, by the Rev. A. ANDERSON, of Stand. On the motion of the Rev. J. M'DOUGALL, of Darwen, seconded by the Rev. Mr. DAVIES, a vote of thanks was awarded to the readers of the papers.

The second day's conference was presided over by Mr. W. Armitage, of Bowdon. The financial statement showed receipts to the amount of about 2,904*l.*, and about an equal expenditure. Several ministers were then admitted as members of the Union. In the subsequent proceedings it was stated that Mr. Richard, M.P., and Mr. Morley, M.P., had been nominated for the chairmanship of the Congregational Union for the ensuing year, and that both gentlemen had withdrawn, and a hope was expressed that Mr. Richard would eventually be induced to accept the nomination. The Rev. J. M. STOTT, M.A., of Blackburn, was appointed chairman for the Lancashire Union for 1877. There was subsequently a public dinner at which the great hospitality of the friends at Warrington was specially eulogised. These compliments were responded to by the Rev. G. S. REANEY, who was very cordially received, and who, as may be remembered, is about to leave Lancashire, having resigned his pastorate at Warrington. A service of song in the evening at Wycliffe Church brought to a close the proceedings of the Union.

The sixty-sixth anniversary of the Herts Union was celebrated at Bishop Stortford, on Easter Monday and Tuesday, the 17th and 18th inst. This institution was founded at St. Alban's, April 11, 1810, and its object is "to make known the Gospel of Jesus Christ through all the villages and hamlets of the county." It is chiefly supported by the Congregational and Baptist denominations. The committee of the Union assisted nine village pastors, employs four lay evangelists, who preached stably in seven or eight small chapels; and pays the rent of seven preaching rooms. On the Monday a service was held in the Congregational Church, and a sermon was preached by the Rev. D. Davies, B.A., of Cheshunt. At mid-day on Tuesday the annual sermon was preached in the same place of worship by the Rev. J. P. Chown, minister of Bloomsbury Chapel, London, which was listened to with marked attention. The delegates and friends afterwards dined together, the Rev. W. Cuthbertson in the chair. In the course of the proceedings, Professor Griffith proposed the health of Mr. Chown, which having been responded to, "Prosperity to the Herts Union" was given, coupled with the names of Mr. Bettinson, the treasurer, and Mr. Davies, the general secretary. The former said that some 63*l.* towards 100*l.* had been subscribed to meet the deficiency on the year; the latter expressed regret at the absence of his co-secretary (Rev. T. Watts, of St. Alban's, Baptist), and said that with all their machinery their expenditure hardly amounted to 300*l.* with the 150*l.* granted by the Home Missionary Society. Yet he felt the county would suffer sadly but for their presence and their work. (Applause). They helped to maintain twelve small churches, and were doing a true work in many a dark corner of the county. He was sure there were hundreds of their fellow men in the county who would not hear the Gospel as they understood it but for the contributions of, and the interest felt in, this society. Mr. JAMES HARVEY pleaded for increased contributions to the funds of the Union, which was doing much good. The toast of the visitors was responded to by the Revs. S. HEDBITCH, D. DAVIES (Stansted), and F. EDWARDS. The Chairman then proposed "Prosperity to Cheshunt College," which was received with much applause, and afterwards Mr. CHOWN gave a parting benediction. In the evening there was a public meeting presided over by Mr. Lees. Interesting addresses, urging the claims of the society, were delivered by the Chairman, and the Revs. S. Hedbitch, F. Edwards, and H. Griffith, all of whom were repeatedly applauded. In the course of the meeting, the annual report was read by the secretary (Mr. Davies), and sundry resolutions and votes of thanks were passed.

The annual meetings of the Wilts and East Somerset Congregational Union were held in Bath last week. This association was formed mainly through the instrumentality of the late Rev. William Jay, of Bath, at Westbury, Wilts, on the 5th July, 1798, and now comprises eighty-two chapels with 19,617 sittings in the county of Wilts besides thirteen chapels with 5,470 sittings in that small part of East Somerset included, with about fifty pastors and evangelists. The proceedings commenced with a public service held on Tuesday evening at Argyle Chapel, at which the Rev. Dr. Parker, of the City Temple, London, preached to a large congregation from Jeremiah ii. 10, 11. There was afterwards a united communion service, the Rev. H. Quick, of Percy Chapel, presiding. The same minister occupied the chair at the conference on Wednesday, and after a short address from him, the Rev. B. BEDDOW, of Bradford on Avon, read a paper in which he pleaded for increased spirituality and earnestness in their pulpit ministrations, for greater zeal in individuals and for increased dependence on Divine aid. Mr. WILLIAM

TUCK, of Bath, read the next paper, which contained many practical suggestions for increasing the efficiency of their churches—such as more division of labour, an increase of the diaconate, the introduction of biblical exposition into one of the Sunday services, Bible-reading meetings under proper superintendence, the greater utilisation of Church meetings for the discussion of Christian truths and work, and increased friendly intercourse among members. Some discussion followed. The Rev. T. MANN spoke of the value of female agency, and the chairman of the importance of courtesy in their chapels. Mr. WM. TITLEY suggested that instead of employing pew-openers they should follow the plan of the Scottish Presbyterians, and delegate three or four of the leading members to conduct strangers to seats. Dr. MORGAN, of Percy Chapel, suggested the formation of a probationary class for persons desiring admission to membership. He also supported the suggestions for the division of the church into sections, each under the care of a superintendent, and the institution of members' meetings for Scripture study. Mr. GOLDSBOROUGH thought more numerous church meetings should be held for purposes of Christian conference. Mr. HORDER, Salisbury, deprecated the introduction of minor points of difference in church meetings. The Rev. R. REX said some difficulty was caused by the backwardness of parents in co-operating with the ministers in the training of their children. The Rev. T. MANN said that at Trowbridge he held an inquirers' meeting every Sunday night after the service, at which Biblical subjects previously announced were discussed, under his superintendence. Votes of thanks to the readers of the papers were passed, and the friends adjourned to Argyle Chapel, where a luncheon had been provided; some 160 sat down and Mr. Tetley presided. Amongst the sentiments was, "The United Churches of Argyle, Percy, Vineyards, and Bathaston," which was duly responded to by the Revs. H. QUICK and H. TARRANT. The business meeting followed, and there was a public meeting in the evening in Percy Chapel, the Rev. H. Tarrant presiding. After an address from the CHAIRMAN on the importance of infusing Christianity into every-day life, the Rev. W. CLARKSON, B.A. (Salisbury), delivered an address on "Modern Church Life as Compared with that of the Earlier Times," in the course of which he contended that the churches of to-day were composed of a much more miscellaneous company than were those of a century or two ago, and were more lax in their attention to religious duties. But there was a very large amount of practical good now done by their multifarious organisations. He believed the burden of the Lord was upon the churches of the present day as it never was before. He thought also that with increased freedom to use the means of spiritual growth they had less eagerness to do so. Their churches now were beginning to find that there was no Scriptural precept binding them to read the Bible a certain number of times in the day, or to come to chapel at certain periods, and the consequence was that they were taking a good deal of ease, and making it very comfortable for themselves. There was not enough careful and systematic culture of their personal Christian life, and this was the point he would especially urge on his hearers. The Rev. F. HASTINGS, Weston-super-Mare, drew several contrasts between Church life in America, where he had three years' experience, and in England. The preaching generally in American churches, Mr. Hastings said, was more staid, colder and quietier, and more intellectual, polished, and essay-like than in England. The style of Talmage, Beecher, and Moody was exceptional, and there was generally less warmth than in English churches. The Rev. J. RUDDUCK, Westbury, delivered a spirited address on "The Living Christ." The Rev. W. CLARKSON proposed a vote of thanks to the Bath Congregational Churches for their kind reception, which was seconded by the Rev. J. PITT, of Wootton Bassett. The CHAIRMAN said the vote of thanks was due to Mr. Wm. Tuck and Mr. S. D. Major, who had done all the work connected with the meeting. Mr. TUCK answered for himself and Mr. Major that the work had been a labour of love. The proceedings was then brought to a close with singing and the benediction.

The Rev. R. A. Redford, M.A., LL.B., has resigned the pastorate of Streatham-hill Church, and accepted that of Union Church, Putney.

On Saturday afternoon the memorial-stone of new Baptist chapel and schools at Nelson, Yorkshire, was laid by Mr. George Foster, J.P., of Sabden. The chapel and schools are to be built at a cost of about 5,000*l.*

The Rev. W. Braden, of the King's Weigh House Chapel, has gone on a three months' visit to America. During his stay in the United States he will conduct the services in the Rev. Dr. Scudder's church, Brooklyn, and proposes to return to England about the end of July.

WESTMINSTER CHAPEL.—In October last the church meeting in Westminster Chapel invited the Rev. Henry Simon to become co-pastor with the Rev. Samuel Martin, and in due course to succeed to the sole pastorate. At that time Mr. Simon did not see his way clear to accept the invitation, but undertook to conduct the Sunday-evening services for six months, without taking upon himself any pastoral responsibility. The six months having just terminated, the church has again unanimously requested Mr. Simon to accept the position to which he was formerly elected. Mr. Simon has signified

his acceptance of the call, and intends to commence his stated ministry on the morning of the first Sunday in May.

HIGHGATE-ROAD CHAPEL.—The memorial stone for this chapel was placed on Thursday by the Rev. William Howieson, of Walworth, the president for the year of the London Baptist Association. The site on which the chapel is being erected is a few yards above the Highgate-road Station on the Midland Railway. It is a freehold, the gift of Mr. James Coxeter, a resident in the neighbourhood. Towards the building fund the London Baptist Association has appropriated the sum of 1,500*l.* Sir Robert Lush and six other friends have also contributed 100*l.* each. Sittings will be provided for 900 persons, and the cost of the erection will be 6,000*l.*, exclusive of the site. The first subscription to the building fund was made by Mrs. Coxeter, of Newbury, who on the 1st of February last entered the 102nd year of her age.

BRICKFIELDS CHAPEL, WEST HAM.—The hundredth anniversary of this place of worship, and also the twenty-fifth of the settlement of its pastor, was celebrated on Easter Sunday, when a large number of friends assembled to do honour to the occasion. The chief feature of interest in the evening's proceedings was an historical statement relative to the church, by Dr. Shipston, grandson of the first minister of the chapel, Dr. Gould, and also his stating his intention of endowing the chapel with a handsome sum, for the benefit of the ministry, the first instalment of which he handed to the Rev. T. E. Stallybras. Several ministers and friends also spoke, after which the meeting, a most interesting and happy one, closed.

UPPINGHAM.—Useful school buildings, costing about 520*l.*, have recently been erected by the Congregational Church at Uppingham, Rutland; and 106*l.* remained to be obtained after the opening services a year ago. Interesting meetings were held on Monday, the 17th inst., to celebrate the extinction of the debt. An impressive sermon was preached in the afternoon on "The things certified to us by Christ's resurrection," by the Rev. I. Morley Wright, of Leicester. A numerous company sat down to an excellent tea in the large schoolroom. At the evening meeting, presided over by the pastor, the Rev. M. Braithwaite, suitable addresses were delivered by the Revs. W. Tutton, of Oakham; I. M. Wright; C. M. Greenway, of Uppingham; E. Hilton, of Gretton; and by Mr. J. Langley, and Mr. M. Hubbard. The report stated that over 100*l.* of the total cost had been contributed by the scholars, aided by their teachers and friends.

VOLUNTARISM AT ACCRINGTON.—On Friday night the annual Congregational meeting, answering the same purpose among Dissenters as the Easter vestry in the Church of England, was held in the lecture-room of Cannon-street Baptist Chapel, Accrington, the Rev. C. Williams, pastor, presiding. From the reports presented it appears that the number of members or communicants is about 400, the congregation being much more numerous; that there are in the four Sunday-schools supported 133 teachers and 1,154 scholars; that two schools contain 855 registered day scholars and 162 night scholars—in all, 1,017; that the collections for educational purposes (exclusive of school-pence and Government grants) was 197*l.*, for chapel purposes 594*l.*, and for missionary and denominational objects 230*l.*, making a total ordinary income for the year of 1,071*l.* It was stated that a new school was built last year in Huncoat at a cost of 865*l.*, most of which has been contributed; and that the success of Willow-street day-school, to whose headmaster, Mr. Alonzo Langham, a warm tribute was paid, had rendered necessary the erection of a new wing to the school, the cost of which has not yet been met by subscriptions. A detailed statement of the receipts and expenditure on the new school and chapel account was presented. The outlay upon the chapel, including site, was said to be 11,173*l.* Though at the opening the income exceeded the expenditure by 314*l.*, the large outlay upon the chapel since September 30, 1874, has exhausted this balance, and left a debt of 288*l.* Altogether, 16,619*l.* have been spent on the site, school, and chapel. During the last four years the congregation has put the voluntary principle to the proof, and has attested its sufficiency by contributing at the rate of nearly 3,000*l.* per year. The meeting was addressed by Messrs. Barlow, Marshall, Haworth, Bury, and others.

The masterly speeches of Lord Selborne and Lord Cardwell delivered in the House of Lords on the 7th of March on the Fugitive Slave Circular have been published in a cheap form by Mr. King (Canada-buildings, Westminster), by special request. They are revised by the speakers.

Mr. Murray is about to bring out a new edition of Sir Gardner Wilkinson's great work, the "Manners and Customs of the Ancient Egyptians," which has long been out of print on account of Sir Gardner's health preventing his undertaking its revision and enlargement. It will be edited by Dr. Birch.

THE CHICHESTER TRAINING-SHIP.—The story of how a number of homeless boys have been rescued from the streets, gathered into the London Home in Great Queen-street, thence sent to the Chichester to be instructed in seamanship, and thus provided with the means of earning an honest and honourable livelihood, will, we hear, be told in the *Quiver* for May, the editor of which magazine will also issue a special appeal to his readers for funds to increase the efficiency of this valuable institution.

Anniversary Meetings.

BAPTIST BUILDING FUND.

The fifty-first anniversary of the Baptist Building Fund was held on Thursday evening in the library of the Baptist Mission House, Castle-street, Holborn; Dr. E. B. Underhill in the chair. The fund was established half-a-century ago for the purpose of promoting the building and enlargement of Baptist chapels throughout England and Wales, but it is only thirty years since it began to accumulate its loan capital, for lending money without interest for the furtherance of Baptist chapel extension throughout the country. The loan fund started with a legacy of 1,000*l.* from the late Dr. Newman; in eleven years it had reached 5,000*l.*, and had granted loans to the amount of 10,900*l.*; in ten years more the capital had increased to 10,000*l.*, and the loans granted to 34,500*l.*; and the fund now exceeds 20,000*l.*, while the total loans made to 473 churches or fellowships amount to 72,090*l.* The continuous absence of default from the very beginning of the loan fund, running over a period of thirty years, and embracing 473 churches, many of them very poor communities, is regarded as very satisfactory; and of late years the prepayment by churches at earlier dates than those required by the rules of the fund is noticed as a pleasing feature, though no more than it was right to look for in religious bodies. The contributions during the past year, including a legacy or two, amount to about 1,700*l.* The half-yearly instalments towards repayment have been paid by the congregations, as heretofore, without a single default, and in eleven instances the payment of balances has been anticipated. The committee complain, however, that only eight of the churches benefited by the fund have made collections for it during the past year. Outside this circle, Bloomsbury Chapel has set an example to the denomination in this respect. The various sources of income have enabled the committee during the year to make thirty-two loans, amounting in the whole to 6,120*l.*, being larger in number and amount than in any former year. The loans are one of 500*l.*, two of 350*l.* each, four of 300*l.* each, one of 250*l.*, ten of 200*l.* each, four of 150*l.* each, five of 100*l.* each, and five of sums each less than 100*l.* The committee have now before them nineteen cases, with debts amounting to 14,956*l.*, and they are pledged to lend 2,150*l.* to seven on terms which will be shortly realised, so that the balance in hand will soon be disposed of. The report, whence these details are taken, concludes with a summary of the chapel building and improvement during 1875, a year more remarkable, it says, for the very numerous improvements in existing places not affecting an enlargement of accommodation than for the number of enlargements and new chapels built, yet involving a very large outlay. It seems that seventeen new chapels have been built and opened, and twenty-two others materially improved, reckoning those only in which additional sittings have been provided. The net increase of sittings provided by Baptists in England during 1875 is 6,489, which is stated to be by far the smallest increase of any for at least twelve years past, and is far below the proportion required to keep pace with the natural increase of population. The total sum raised during the year has been 31,919*l.*, and the total addition to chapel debts has been 11,922*l.*, running over thirty-two chapels. Besides these debts, there are many others connected with material improvements already referred to, but not included within the scope of these statistics. The facts ascertained about the requirements of the Baptist denomination show that their normal condition as to chapel debts requires a loan fund of 100,000*l.* to render all the assistance wanted.

After singing, prayer was offered by the Rev. W. K. Rowe, of Brixton, and at the call of the chairman the report was read by the hon. secretary, Mr. A. T. Bowser, and the statement of accounts by the treasurer, Mr. James Benham.

The Chairman then made a few opening remarks, advertizing to the entire dissipation of the misgivings at one time entertained as to the perils threatening the independence of their churches from the operations of the Fund. Nearly one-fourth of all the chapels built by the denomination since its establishment had been helped by it without anything having happened to justify such fears. During the last year, out of debts amounting in all to 11,900*l.*, more than one-half had been covered by their loans. It was not easy to account for the fact that chapel building had fallen off within that time nearly one-half. Referring to the redundancy of religious accommodation in some districts the chairman alluded to the statistics as to Derbyshire, published by Mr. Goodeve Mabbs, and referred to in our last number, which showed that the Dissenters in that county more than held their own. Dr. Underhill was not without his fears as to the progress of Ritualism, but was disposed to regard it as a transitory evil. Another thing which interfered with their building operations was undoubtedly the badness of trade.

The first resolution, for the adoption of the report and balance-sheet, was moved by the Rev. T. M. Morris, of Ipswich, seconded by the Rev. T. H. Holyoak, of Brixton, and carried unanimously. Sir Morton Peto moved, and the Rev. George Short seconded the next resolution, acknowledging the services of the treasurer, the honorary secretary, and the solicitor, Mr. Samuel Watson, and reappointing them for next year. The third resolution, nominating

the committee, was moved by the Rev. J. Bigwood, seconded by Mr. Aaron Brown, and carried like the former. Thanks to the chairman closed the proceedings.

On Friday evening the annual sermon of the British and Irish Baptist Home Missionary Society was preached at Regent's-park Chapel by the Rev. Hugh Stowell Brown, of Liverpool, and on the same evening the Welsh annual meeting of the Baptist Missionary Society had been held in the Mission House, under the chairmanship of the Rev. Dr. Davies, of Haverfordwest. On Sunday sermons had been preached in the various chapels of the denomination in and around the metropolis.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The first session of the Baptist Union for 1876 was held in Bloomsbury Chapel on Monday morning. The retiring President, the Rev. A. MacLaren, of Manchester, occupied the chair during the first portion of the proceedings, and conducted the devotional service. There was a full attendance of delegates, and the galleries of the chapel were occupied by a mixed assembly of visitors. Amongst the ministers who attended were the Rev. Dr. Thomas (president of Pontypool College), the Rev. Dr. Green (president of Rawdon College), the Rev. J. P. Chown (Bloomsbury), the Rev. C. Stovel, the Rev. J. T. Wigner (chairman of the London Association), the Rev. R. Glover, the Rev. W. Brock, the Rev. H. Platten, the Rev. T. V. Tymms, the Rev. G. Short, the Rev. A. Tilly, the Rev. H. Leonard (Bournemouth), &c. &c.

After prayer and singing, and the reading of a chapter from the Epistle to the Ephesians, the Rev. A. MACLAREN, in a few felicitous observations, announced his retirement from the office of President, and his succession by the Rev. Dr. Landels, of Regent's Park Chapel. He said his duty was to die as gracefully as he could to make way for the shining light. He passed a brief but striking eulogium on the qualities of Dr. Landels, and said in resigning the chair to such a successor he could not help feeling a little touch of national satisfaction that two Scotchmen held the office in sequence.

Dr. LANDELS then assumed the chair, and thanked the assembly for the cordial way in which they had received his name, and Mr. MacLaren for the kind way in which he had mentioned it.

On the motion of the Rev. DAVID JONES, B.A., of Brixton, seconded by the Rev. W. BROCK, the best thanks of the assembly were accorded to the retiring president for his "assiduous attention to the duties of the office which he had filled with such distinguished ability," &c.

The Rev. J. H. MILLARD, B.A., one of the secretaries, then read the "Report of the Committee," which referred, in the first place, to the loss by death of the Rev. James Mursell, of Newcastle; the Rev. W. Best, Leeds; the Rev. Joseph Wilshire, Derby; the Rev. Dr. B. Davies, of Regent's-park College; and the Rev. Dr. Brock. Lengthened notice was then taken of the proposed scheme for a fund for the augmentation of ministers' salaries and the relief of their widows and children. The various steps taken during the past year, to this end, were recounted, and the whole matter was reported to be now in the hands of a committee to consider the possibility of amalgamation with some other denominational societies now in existence with a similar object. Rules had also been framed for a Baptist Union Church Extension Fund, and it was hoped these rules might form the basis of some action to be taken at the next meeting of the Union at Birmingham. The action of the Union was next noticed in connection with the Government slave-trade circulars, and Mr. Osborne Morgan's resolution in regard to parish graveyards. The report then passed on to a statistical review of the year just passed. There was an increase reported of twenty-four new churches, and thirty new chapels; of 8,300 more members and 20,000 more Sunday scholars; and though there were ninety-three new pastors, death had carried off fifty-five, a heavier proportion than ever previously reported. The supply of acceptable ministers did not keep pace with the demand; and this matter would require earnest consideration. The sum spent on Church edifices during the last year had been 176,400L; and for home missions, 15,400L; and for foreign missions 62,300L, but including the sums raised for the support of ministers, colleges, &c., the amount would reach between 600,000L and 700,000L as raised for denominational purposes.

The report having been adopted,

The PRESIDENT (Dr. Landels) proceeded to deliver his address, which occupied about an hour and a-half, and was characterised by unusual plain-speaking on the two topics embraced—viz., the support of the ministry and the desirability of union. In a few prefatory remarks, he reminded the assembly that the Baptists owned a name more expressive of their principles than the name of any other denomination of Christians, and referring to a recent critic, who characterised the principles of the Baptists as "water, water," he held that if the criticism was amusing it was libellous and false,

and showed an ignorance of the foundation of their faith. The denominations were all comprised between Popery on the one hand, and the Baptists on the other. The Baptists and the Papists were the two extremes. When the collision of the sects took place they could not doubt the result. The principles held by the Baptists would remain masters of the field. Principle was more important than numbers or organisation. Though they were few and feeble, they still were true to the faith for the love of which their fathers fought and conquered. But while there was no reason for discouragement, there was a loud call for immediate action, so that matters which had impeded progress hitherto should be remedied. The great body of the ministry was inadequately supported, notwithstanding partial and local efforts. There was, however, now a strong feeling that that reproach must be wiped away. There was no virtue in a martyrdom which was not a necessity; and whatever right a minister had to sacrifice himself, he had no right to make victims of his wife and family. It was the duty of Baptists to say that this thing should cease. It was useless to hide the matter; therefore it was well it should be ventilated, in order to see how far it could be corrected. There was greater room for concerted action on matters connected with the general welfare. They should have less faith in their own infallibility, and a little more faith in those who differed from them. There should be a greater readiness to abide by the decision of the majority. Schemes were well enough if they had all the feeling requisite for action; but of schemes they had had enough and to spare. What they wanted was a general co-operation and a united support to render any scheme successful. Already they had no less than nine different societies for the relief of widows and orphans. If an amalgamation of all these could be secured there would be some chance of the union that was so desirable; but the task of combination would require all the energy and liberality which could be brought to its accomplishment. The great want was a spirit of union and co-operation, and to fall in with the decision of the majority. With their present resources they could not have a well-paid pastorate. They had still to face the unpleasant fact that, as a denomination, they were poor. Many of their churches were very small, and few of the large churches were wealthy. It had been suggested that the minimum salary of a pastor should be 120L a year. It must be allowed this was not an extravagant sum. It did not seem possible for any minister to live on a smaller amount. Some statistics might be taken into account in considering what ought to be done. Excluding London and Wales, there were 1,500 churches that reported membership. 170 churches contained not more than 200 members; 260 contained between 100 and 200; and 1,100 contained less than 100 members. In London there were 126 churches with less than 100 members; 42 with between 100 and 200; and forty-seven containing over 200 members. 420 churches were without paid pastors, so that there were 1,400 pastors dependent on the church. The Baptist Churches were not less liberal than other churches, but they were generally poorer. The results were not owing to defective liberality, but to straitened means. On an average £1 per annum was the subscription of each member, so that 900 ministers could not expect more than £100 a-year, and about a third of that number would only receive £50 a-year. How were the salaries to be raised? Individual members ought to give more; and the strong churches ought to help the weak. If the thing was to be done the contributions must not be in tens, or hundreds, but in thousands a-year, for they would require £50,000 a-year. How was this to be done? It would not be done by talking. While they were talking no steps were being taken. If the thing were possible, they had been hitherto fearfully indifferent to the welfare of their brethren. He could not contemplate this negligence without a shudder. If it were possible, it was time they had done with talking and had begun to act. A few good examples of giving was what was required. He should begin to hope when he saw those churches qualified by their numbers begin to take the lead—such as the Metropolitan Tabernacle, the East London Tabernacle, the West London Tabernacle, and the churches in Bayswater, Bloomsbury, and Regent's-park—and contributing their fair proportion. When the churches began to compete, not for help, but in helping, then he should conclude they were on the eve of this ministerial millennium. Little could be expected, as he had shown, from the great body of the churches, on account of their small numerical strength. It was evident the remedy could only be found by the wealthier members and the larger churches—i.e. larger churches should unite in their efforts and vie with each other in liberality. In this way, supported by annual collections and subscriptions the position of a considerable number of their pastors could be immediately improved. If they could be released from that ecclesiastical selfishness which had been the great curse of the churches, they would be rid of the greatest barrier to success. But, after all this had been done, it would only mitigate the evil, and not remove it. It required some courage even to mention these things, but the position he now occupied required that he should use candour. A partial remedy for the present state of things was

in the hands of those who felt its pressure most, and that remedy was "work, work." If a minister was properly qualified for his work, and was energetic in it, he would soon place himself beyond want. The question of room-hiring, or chapel building being overcome, he would soon draw around him people enough to maintain him in some measure; and if he could not do this, then the time had come to inquire whether he had not mistaken his calling, and whether he was not an unsuitable man for the place he held. (Hear, hear.) Or if brethren were labouring amongst a small population, was it quite out of the question to consider whether they need to be so generally confined to purely ministerial work? (Hear, hear.) Might not the system of grouping churches be adopted? and might not the pastors follow some secular occupation? He did not expect this suggestion to meet with approval—(laughter)—but it might be contemplated nevertheless. The present generation of pastors might not choose to adopt it; but the next generation might act upon it. There might be disagreeable conditions. There might be a diminution of white neckties. (Laughter.) The title of "reverend" might be dropped; and fingers might be soiled and stained. But there was nothing in honest labour to derogate from the work of the ministry. If there were no other alternative, a minister had better learn to dig in order to maintain his independence than consent to that forfeiture of his manhood which was involved when "to beg" he was not ashamed. It might be said that college training untaught a man for this; then college training had better be changed. It had been noticed that while many men were attracted to the ministry from business pursuits, yet the Church could not find suitable men. To use a commercial term—the number of applicants necessarily tended to "lower the price." But so long as the colleges felt they must have young men, and so long as men were tempted to don the ministerial garments and title, and to find a church which countenanced his folly, so long would they always have incompetent men, fond of change, who would drift out of their own Church into other denominations where idleness and incompetence were not indeed more rare but were more respected. ("Hear, hear," and laughter.) If additional pecuniary help were to be given, they must take care it should be bestowed on worthy recipients; but, paid pastor or no paid pastor, they did not wish to destroy the small churches. He had little sympathy with the proposal to allot districts to the various denominations—one to be occupied by one body and another by another. In some cases it might be desirable, but it would not be advisable to occupy one or two places only when they were able to occupy both. It would be a waste of labour, no doubt, to crowd some districts, and leave others unoccupied; but, on the other hand, to avoid, under all conditions, every field already occupied by Evangelical churches because the population was too scanty, to supply pastoral maintenance would be to allow their mutual respect to interfere with their fidelity to truth. The proposed compact was one upon which they could not enter on equal terms with their brethren of other denominations; and those who were Baptists by conviction were not likely to accept such a compromise, which would require one side to make a sacrifice. One-sided reciprocities were impracticable. They were told that this was a "small matter," but that was a question they must decline to discuss, for it could only be settled with their Lord alone; and if this decision gave rise to railings and accusations they would find it quite possible to bear the reproach. They might be told of the wonderful effects of "culture," but it was to conviction and not to culture that they must look for the glorious spectacle of regenerating the world. Truth would triumph over prejudice and become dominant over the Churches of Christ. The present time was propitious for the spread of Baptist principles; and they would believe that their separate existence should cease only when their testimony was no longer required. In closing he would urge the all-importance of unity amongst themselves. Happily there was a disposition of this kind now existing such as had not been cherished for years. The watchword should be, "Close your ranks, and stand shoulder to shoulder in this great conflict of principles." The sacred interest committed to their care could not be successfully preserved except they worked in unison. Sacerdotal pretensions had become intensified to a degree which defied all restraint, and were directed against Nonconformity in general; and it was the duty of Nonconformists therefore to hasten that disposition of their forces by which the attack could be most vigorously repulsed. (Loud cheers.)

A vote of thanks to Dr. Landels for his address was moved by the Rev. R. Wallace, of Tottenham, seconded by the Rev. CHARLES STOVEL, and very cordially passed.

The officers of the Union were then thanked and re-elected, and the Rev. J. T. Brown, of Northampton, was elected chairman for the next year. This terminated the proceedings of the session, which will be resumed at Waiworth-road Chapel tomorrow at 10 a.m.

SOIREE AT CANNON-STREET HOTEL.

In the evening a *soirée* was held at Cannon-street Hotel, which was numerously attended both by ladies and gentlemen. At the subsequent meeting the Rev. Dr. Landels presided. A hymn having been sung, the Rev. FRANCIS BOSWORTH offered prayer. The CHAIRMAN said, as there were four

gentlemen announced to speak it would be out of place for him to come between them and the audience, and he therefore called upon

The Rev. F. B. MEYER, B.A., of Leicester, who said he would only make a few remarks of a practical nature concerning a work in which he had been personally engaged. He had resolved to give a series of lectures on English Nonconformity to his congregation with a desire to lead them back to the history of the past, and the first rise of that movement whose primary idea was that of religious liberty and equality. When the scheme was laid before the local Liberation Society it was adopted, and a course of lectures to the young was arranged. Amongst the subjects were, "Henry VIII. and the Reformation," "Elizabeth and the Puritans," "Charles II. and the Act of Uniformity," "William III. and the Act of Toleration," and the "Idea of Religious Equality." Such was the interest excited by those lectures that between 1,200 and 1,500 persons for five Tuesday evenings were gathered together to listen to the history of the past told in simple terms. Several persons acknowledged their gratitude to the speakers, and the local papers did a very great deal to give an impulse to the movement. It was evident that the contest between the idea represented by the English Establishment and that of religious equality was waxing in intensity, the more so as the outward bulwarks had been surrendered, and the contest was now around the citadel itself. As the conflict approached its climax the men who had hitherto taken the prominent place were being removed, and it was necessary that the young should be trained to go on with the work. The mission of the pulpit was not only to teach men how to die, but also how to live. It might be said that it was a political question, but they knew of no division between political and religious questions. To the religious man all things should be religious. By the constitution of the country the bulk of their congregations had influence upon national politics, and if they neglected them they would be thrown into the hands of men who cared nothing for religion. But their Nonconformity was not only political but religious. Nonconformists were concerned for the religious interests of the people and the crown rights of their Lord. It was not difficult for Nonconformist ministers to find an opening for such teaching. Numbers of their young people were lost to them by their not seeing clearly the great distinction between church and chapel, and their education in the principles of Nonconformity was necessary. There were many reasons why it was an advantage that such education should be carried out in the way referred to. In a series of historical lectures they dwelt upon principles, not upon individuals, and in the relation of historical facts there need not be any bitterness and no rhetoric was needed. The simple recital of how their forefathers suffered and died would raise enthusiasm. Thus by going back to the history of the past they might learn how to act in the present, and be encouraged and inspired to do no less than their forefathers did. It seemed to him a matter of deep regret that young people of the present day were so unacquainted with the writings of standard authors, and that some of the finest productions of Nonconformist writers, such as Hall, Foster, and those of the present day, should not be read. They might learn a lesson from Oxford and Cambridge Universities, which had appointed certain masterpieces for the study of young persons, and hundreds of young men had thus become interested in books with which they would not otherwise have been acquainted. Could not some such plan be adopted by their body? Examinations conducted annually would throw a new light into their young men's associations, and excite throughout their body profound interest in their principles. (Cheers.)

The Rev. W. T. ROSEVEAR, of Coventry, said he thought the chief want of the time was a higher and truer spiritual manhood, which could only be gained by a closer communion with God through His Word. Many master minds thought they were out of sympathy with modern life in bending over their Bible. They might reply by meeting argument by argument, but it would be ineffectual in the present temper of the times, and they must go on spelling until they penetrated through the letter into the spirit, and then they would receive upon their own minds the imprint of God's spirit and nature, and through the Book, which was said to be old and worn-out, they would receive the power to become the foremost men of their generation. Spirituality was only another term for thoroughness and true refinement of character. The spiritual man had no fine theory about "sweetness and light," but he had the very fountain of reasonableness at the centre, making his outward life beautiful. The spirit of the times tended not to broaden, but contract thought, and to specialise labour; and though it had improved the means of research, there had also resulted from it a provincial habit of thought. They looked upon such men as Mill and Tyndall with respect, but they limited themselves to the province of matter. In proportion as a man became spiritual he rose above those material things, and entered into communion with God. So lofty and commanding was his post of observation that he seemed to be standing upon the very focus of the universe of matter and spirit. Looking at the country from that standpoint he saw England perplexed and blinded between the new and the old ideas. There was evangelical teaching, but beside that were the realms of doubt and darkness, with its forms of atheism at one extreme and super-

stition at another, which, not content with enslaving reason, was trying to pierce through the apple of her eye. If possible the priests would restore the age of darkness, and become blind leaders of the blind. Other forms of this tendency were, commercial immorality culminating in international frauds which shook the credit of kingdoms, and social immorality developing itself into two distinct lines of self-indulgence on one side, clutching the cup of the drunkard, which annually drowned more than the ocean, and on the other side developing itself into a vice which must be nameless there, but which had lately been covered by the mighty shield of British law, and so long as it was so, would be mightier to destroy more than all the soldiers and sailors could defend. (Hear, hear.) Those things crippled the national intellect, robbed the science of its rights, and put rottenness into the whole. Was there a remedy—a power which could go out and look those things in the face? They could not say it was the so-called advanced guard of the national Church; for being allied with superstition it was a part of the evil. It was not that cloudy type of manhood floated up beyond the heads of ordinary mortals. It was the manhood of the grand old type, not the Puritan form of it—for the centuries had altered—but the manhood which had conscience at its centre, and was derived from the glorious Gospel of Jesus Christ; which knew how to go down to the darkest path of human suffering, and defend the weak, liberate the slave, and instruct the ignorant. While it had the power to see, it was also combined with the power to do. It was essentially a practical spirit eager for action. The ability to see the evils of the age had generally been associated with the power to go forth to remedy them. There were instances of that in Paul, who saw more deeply into the wants of Macedonia than any Greek philosopher, and the man of vision became the man of action. The first English martyrs had an eye to see that it was better to die for truth than live to deny it. William Carey saw more deeply into the wants of India than Mr. Disraeli did now. (Loud cheers and laughter.) He saw that what India wanted was a translated Bible, and he did not rest until he had supplied that want. William Knibb saw that the curse of slavery was paralysing the Western Isles, and he rested not until he had delivered them from it. That grand type of Christian manhood was what they wanted at the present time. They needed it as the base of a real and living union. The spiritual man was the initial unit of church life, and if that unit was multiplied, they would have the power to dash in pieces the false union of Christendom, which was only a mighty engine for crushing liberty out of the individual soul. In conclusion the speaker said the Church, made up of units might be compared to a colossal man of light, holding up the standard, and calling to all those going astray to enter in at the gates of wisdom, reminding the philosophers of the old truth that in the beginning God created the heavens and the earth; to those led by superstition that there was one mediator between God and man, the man Christ Jesus; and to those who were destroying soul and body in vice, that "righteousness exalteth a nation, but sin is a disgrace to any people." It was not enough to say that the spiritual man was in advance of the people, for amidst all the reactions of the age he was a man of progress. The mind of Europe was brought to a standstill by the wall of materialism, but the spiritual man looked beyond it, and believed that God was still in the land, and His spirit working in the nation, and that He would cause righteousness to spring forth in the land, light to triumph over darkness, life over death, and good over evil. (Loud cheers.)

The Rev. H. PLATTEN, of Birmingham, then addressed the meeting on the subject of Union and Independency. If they asked what was a Christian Church, they would not find much reference to it in the New Testament, for there were few words about it. As a body they were dwarfed into insignificance by the stately Establishment; but when they remembered the Christian idea of a church—a body of men banded together for no other purpose than that they might be strong for action and keep alive the remembrance of their Lord until He came—they were second to none. The speaker then contrasted the admission of a new member to a company of believers in an agricultural village with the way in which infants were received in the Establishment, and spoke of the difficulties experienced in the latter of enforcing discipline.

The Rev. RICHARD GLOVER, of Bristol, spoke on the topic, "Union not opposed to Independency, but essential to the well-being of the Christian Church." He believed in Independency because it was opposed to the system which made the Church everything and the individual nothing. He believed a Christian man was an absolute unit, and that everything requisite for the evangelisation of the world was contained in him. Ordination was only effectual when unseen hands had been laid upon their heads. His text for independency would be "Where two or three are gathered together there am I in the midst of them." Union was not opposed to independency in friendship, nor in the marriage relation. The London association had been a bond of union; but it had not interfered with any one, but had blessed them and bound them together, and made them love one another. What it had given to London it might give to the country. The

proposed Augmentation Fund would sustain ministers in their work, and the Pastors' and Widows' Fund would relieve them from much anxiety. While he did not think the poverty of their ministers deterred men from entering the ministry; yet, if the office failed to be accompanied with that esteem and love which would make it rich in gifts, then that want of respect for the ministerial office, that want of dignity in it, was a serious thing, which he would like to see ended, because it interfered with the advance of men who would do good service. He would like all congregations to surround the office with those things which express respect. It would cheer men by the thought of help, and relieve them from anxious thoughts about wife and family. He did not despair of the future. They did not want a million of money—50,000*l.* would do very well to start with; and if those who were now content to pay a guinea for their sitting would add something for their ministers, it would easily be raised. They were weak in the provinces, because all the best men came to London, but he would ask them to remember the rock from whence they were hewn, and the hole from whence they were dug, and appeal to them to help the smaller villages and towns. He did not think the churches had contributed as much as they ought to have done. It was a cause which would add dignity to the ministerial office. Let them do the work with all their heart, and then he believed they would find that union was another name for brotherly love, and would fit them to do their part for the honour of God, and the salvation of men. (Cheers.)

Dr. LANDELS said they wanted a good beginning, and it was quite possible to get 100,000*l.* this year. The churches in Scotland numbering about eighty, with 7,000 members, had one fund, but had now started another, and contributed to it 2,500*l.* If the 240,000 English members gave in the same proportion, they would have at once the 100,000*l.*, and would be able to do much to help and encourage the ministers. If their rich members would only come to the front and do their duty, they would have that amount this year, and go on to the 200,000*l.* which, with the annual collections, would be sufficient.

The meeting terminated with the singing of the doxology and the benediction.

UNITED METHODIST FREE CHURCHES.

The nineteenth annual missionary meeting was held on Monday evening last in Exeter Hall, the proceedings attracting a large attendance. Mr. W. Butler (of Clifton) presided, supported by the Rev. J. Kirson (president of the Annual Assembly), the Rev. J. Myers, the Rev. Jackson Wray, the Rev. R. Bushell (secretary), the Rev. N. Fysh, the Rev. G. Lowe, T. Boddington, Esq., L. Halsam, Esq., J. P., &c.

The Rev. C. Worboys having offered prayer, The Rev. R. Bushell presented the report, which commenced with a reference to the work of the year which had now closed, and a comparison of its results with those of the year immediately preceding it. Although the progress made during the year was so small as to preclude boasting, it was large enough to inspire them with gratitude and to stimulate them to renewed zeal. Looking first at their foreign stations, they had 53 missionaries engaged and 6,273 church members; there were 163 chapels and preaching-rooms, 5,740 Sunday-scholars, and 2,375 day-scholars. Adding each of these branches of foreign work to corresponding branches at home, their total would give 328 ministers and missionaries, 68,652 church members, 1,658 chapels and preaching-rooms, 170,718 Sunday-scholars, and 11,554 day-scholars. The total income of the year had been 16,542*l.* 9*s.* 6*d.*, as compared with 8,663*l.* 19*s.* 2*d.* ten years ago. It was also stated that a special fund of 10,000*l.* was being raised, and this sum had been reached with the exception of 700*l.*, and the committee will have to decide on the best localities in which to spend this amount in missionary effort. In glancing at the foreign stations occupied by their missionaries, the report stated that special attention was being paid to native agency. Touching reference was made to the loss by death of several valued friends of the society; but the report closed with the cheering news that there had been no difficulty in finding others to occupy the places of the departed. (Applause.)

The CHAIRMAN, whose rising was greeted with loud cheers, said that of himself it was strictly true that he was unaccustomed to public speaking, at least before such a meeting as this, and they must accept the few words he had to say as expressive of the deep interest he took in the work which had called them together. He regretted very much the loss of the friends to whom allusion had been made. Those who had been in the habit of meeting here year by year could hardly imagine a gathering without Mr. Cuthbertson. (Hear, hear.) Last year they had to mourn over the death of Mr. New, and to-night the loss of others was making itself felt. They had to fall back upon the fact that God can remove His workers and yet carry on His work. Although to us the removal of the faithful ones who had fallen during the past year was very mysterious, it would be wise to learn the lesson which God teaches both to persons and to communities, that it is He who is working, and that He can do without us whatever our strength and intelligence. (Hear, hear.) In Bristol they had an Orphan Institution on Ashley Down, with

the history of which they were all familiar. That institution could accommodate 2,050 orphans of both sexes, and to carry it on 120 teachers and other officials were necessary. The land on which the houses were built and the erection of the houses had at first cost 115,000L. Others had been raised since 1836, and the total amount expended had been 600,000L. They all knew the remarkable fact that this large sum had been raised without anyone being asked to give a penny. Mr. Müller had remained steadfast in his resolve not to ask for contributions, but every year the funds to carry on his institution were forthcoming, and he had never been in debt since 1836. (Hear, hear.) When he (the chairman) went over the institution the other day, he could not help asking the question, "But how will you carry on this work when Mr. Müller has gone?" The reply given to him was suggestive: "We have nothing to do with that, for it is God's work, and He will carry it on." This was the spirit in which they should aim to conduct their missionary operations. He thought that a stronger argument could hardly be used to the sons of Africa than to point them to the graves of the missionaries who had lived and died amongst them. (Cheers.)

The Rev. JOSEPH KIRKOP (President), in moving the adoption of the report, said that it was a pleasure to come to London at this season, although it might not always be so pleasant to have to address so large a London meeting as the one before him. The statement of the report with regard to their missions was most encouraging, but they should not lose sight of the second part of his resolution, which pledged them to increased effort. They did not believe that the world would be evangelised simply by the development of work already begun. In the past history of the Church they would remember that there had been disasters as well as successes. Loyola had succeeded Luther, and Mahomet had come after Christ, and were it not for "the sure word of prophecy," we could not tell but that the history of Christianity might be a history ending in disaster. But they did believe that the world would be evangelised because they could build their hope on the sure promise of God—upon the promise which declared, "All shall know Him from the least even to the greatest." "Not from the greatest to the least," as John Wesley had said; but "from the least to the greatest." "The mountain of the Lord's house shall be established, and all nations shall flow unto it." The mountains of Atheistical Speculation, and of Deistic unbelief, the superstition of Popery and of Pagan idolatry, shall be brought low, while the mountain of the Lord's house shall be established on the top of these mountains. And, as if the Spirit of God would annihilate every doubt, He sets forth the evangelisation of the world in another figure, when He tells us that, "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." How was this to be brought about? They maintained that it was by the preaching of the Cross alone that the world was to be evangelised. It was their work to lift up the doctrine of the Cross, that the Redeemer might see of the travail of his soul and be satisfied. (Cheers.)

The Rev. R. BUSHELL here read a letter from the Rev. C. Garrett, of Liverpool, regretting his inability to attend. He was glad, however, to state that a substitute had been immediately found who would now address the meeting.

The Rev. J. JACKSON WRAY, who was received with loud cheers, seconded the resolution. He said he had not long attended at that meeting before he found himself in a thoroughly Methodist atmosphere, and it came up exactly to the point he liked when he heard the fact stated that, though death had thinned their ranks, there were plenty of men ready to come to the front. (Cheers.) This was the true Methodist principle. He was not afraid that they would ever lack godly workmen to do the Lord's work. It afforded him satisfaction to be present, because he held it important that all the branches of the Methodist Church should group as closely together as possible, to stand shoulder to shoulder against the devil. The sooner they could do this the better for the cause of Christ. (Cheers.) It was with sincere pleasure he had heard of their progress, especially in that item which showed that their contributions had advanced in the ordinary channels. As long as they kept up a regular growth in their regular resources they showed signs of health. He felt deeply the death of Thomas Cuthbertson, for men of his stamp belonged to the whole church. They are among the foremost men of our age, and when they fall we say a standard-bearer has fallen. At the same time the dying of these men is worth the lives of some hundreds of others. (Cheers.) We can say of him that he has left his labour for his crown. It should be their aim so to live that they might triumph when their warfare was over. He could not help feeling so when that allusion was made to the graves of the missionaries. He had before now stood on one spot in the missionary graveyard, and counted thirty-seven graves there, and he felt then that if ever there was a land taken possession of for Christ it was by this means, even as Abraham had by the burial of his wife taken possession of the country in which her tomb was. (Cheers.) He was happy to say that, he had the personal friendship of one of the best men sent out by the Methodist Free Churches. He had not many happier hours in Sierra Leone than those spent in the society of Mr. New, who was out there when he himself was in Freetown. In him he had found a brother beloved. (Hear,

hear.) He could not help feeling that their success in the mission field had been wonderful. He was one day riding with a gentleman who discovered that he had been a missionary. "Is it not a day-dream," he asked? "This conversion of the world that you talk of, does it not go on very slowly?" "Are you a Christian man?" the gentleman was asked in return. "No; not in the ordinary sense of the word, perhaps." "But do you believe a man can be made ready for heaven?" And then he was told of a mission-field, where fifty years ago there was nothing but heathenism, and where now there were more than 6,000 souls souls believing. And yet it had taken him to whom he was speaking, who was sixty years of age, all that time to be converted. Not long ago a young man from Rarotonga went to the British Museum, and amongst other things he was pointed out an idol at which he looked with wonder. He was told that in the time of the honoured John Williams there were more than 100,000 gods in Rarotonga. What a clean sweep the Gospel had made, when now a young lad of nineteen could say he had never seen an idol at home! (Cheers.) For himself he confessed he did not care to have to report continual successes. He would rather report continuous labour. What a work it had been at one time to supply London with gas. And their missionaries engaged in lighting up dark places had even more difficulty. He urged them to do their share in this mission work, and to act as the stewards of God. (Cheers.)

The collection was now made.

The Rev. J. MYERS moved a resolution to the effect that the present aspect of the Free Methodist Church's mission field called for the devotion to its interests of the highest natural and acquired gifts possessed by the church, and that all earnest, intelligent, and pious young men should stand ready to obey the call of God. Mr. Myers, in an earnest speech, illustrated the principal points in his resolution, which was seconded by the Rev. W. MICKLETHWAITE.

Mr. T. BODDINGTON and Mr. J. HASLAM moved and seconded the concluding vote of thanks to the chairman, and the meeting was closed with prayer.

Correspondence.

MORAL AND IMMORAL THEORIES OF CHURCH AND STATE.—CONTINUED.

XIII.

To the Editor of the *Nonconformist*.

SIR,—What was really done in Elizabeth's reign to Erastianise the Church of England, that is to bring it thoroughly and completely beneath the heel of the State, may be told in two or three sentences. The first work of her first Parliament was to undo her sister's work, to abolish the mass, and to restore the royal supremacy. "The Marian bishops," says Mr. Green, in his "History of the English People," "with a single exception, discerned the Protestant drift of the changes Elizabeth was making, and bore imprisonment and deprivation rather than accept them."

There can be no doubt that Elizabeth and her counsellors carried things with a very high hand in their remodelling the English Church. What I am now, however, concerned with is to inquire whether anything can be adduced in favour of what they did which will make their theory of Church and State a moral theory? And I think we may say this: If not in so many words, yet in effect, Elizabeth and her advisers argued—"We have the power to bring about such changes in the religion of England as seem good to us. We say that certain doctrines and practices which are usually called Popish doctrines and practices are wrong, contrary to the will of God, contrary to the Holy Scriptures. It is our intention, therefore, to put them down, in other words to reform the Church. It is our duty to do this, and inasmuch as we have the power we shall proceed to do our duty, and to make the needful changes in religion."

If to this it was replied, as it doubtless was in effect by the spirituality of England, "But you have no right to make these changes in the Church of England without the concurrence of its priesthood," Elizabeth's statesmen replied, "We have the power to make them, and it is our duty to God to exercise our power in the way which our conscience tells us is pleasing to Him. If you do not accept the altered condition of things, we cannot help it. We shall deprive you, and appoint as bishops men who will do our bidding in Church matters." Thus was the whole existing Catholic Episcopate of England silenced, and the Church of England placed upon the present footing, as we may say, at one stroke.

What then I wish, in all calmness and gentleness, to ask my High-Church brethren, and the *Church Times*, is this:—When the new bishops came into the place of the old in Elizabeth's reign, and when the whole body of the clergy, excepting, it is said, 200, consented to use the Book of Common Prayer,

instead of the Missal and Breviary, at the sole dictation of the State, and, in spite of the refusal of Convocation to sanction any change, did the Church of England, or did she not, accept an Erastian position? And when the Anglican clergy consented to use the new office books as the price of being allowed to retain the shreds of their ancient possessions which Elizabeth left them, did they, or did they not, virtually surrender their spiritual freedom, and lay it at the feet of the State? And, further, can the action of State and Church in Charles II.'s reign, when Convocation certainly was allowed to have a voice in ecclesiastical legislation, cure the original Erastian position in which the Church of England, as I think, very sinfully and very shamefully, acquiesced in the reign of Elizabeth? I want, too, to ask this—if it was right for the Church of England to accept the substitution of the Book of Common Prayer instead of the Missal and Breviary on the sole authority of Parliament in the first instance, and if such acceptance did not place her upon an Erastian basis, why are we resisting what is of infinitely less importance, the changes with regard to the status of the ecclesiastical courts supposed to be brought about by the Public Worship Regulation Act, by the sole authority of Parliament?

If the *Church Times* can give a satisfactory answer to such questions as these, or show that there is any cure for the apparently Erastian position of the Church of England, otherwise than by disestablishment, it will give comfort and relief to many an acting heart, to many a sorely perplexed soul.

However, I promised in my last to give what seems to me to be some reason why the Elizabethan theory of the supremacy of the State might be called, harsh as it was, a moral theory. I think some defence of it may be found in the fact that the men who exacted and enforced subscription from the clergy to certain doctrines and formularies, believed, or at least professed to believe, in those doctrines themselves. The members of the Parliaments who passed the various Acts of Uniformity which regulate the affairs of the English Church, were professing members of the Church of England. There was not one who would have allowed that he was outside of her pale. I assume, therefore, that it is not absolutely immoral for a person to enforce subscription to matters which he himself believes to be true; or to require, which is my present point, that property shall be held only upon the condition of subscribing to certain articles, or propositions bearing upon religion.

This, I say, was the state of things up to the time of the admission of Dissenters to the Legislature. And, as I have said, I can see the possibility of defending it upon moral grounds. It might be called, as Dean Stanley argues it was, the supremacy of the lay members of the Church of England over her clergy. They compelled this clergy to teach, and to conduct Divine worship as they, the laity, thought good. But how is it now? Dissenters, and even disbelievers in Christianity, sit in that Legislature which is still supreme over the Church of England. That is to say, the Legislative body has been changed as to its constitution; but its power over the Church remains the same. We are presented, then, with this spectacle in England at the present day—a spectacle which, as far as I know, has never been witnessed in the world before—a body of men who are not required to make any profession of religion having the supreme government and control over a Christian Church. We have men who believe Christ was an imposter forming part of a body which enforces subscription to the Athanasian Creed. Take the British Parliament as a corporate, logical expression, and take the Church of England as another corporate, logical expression, and you have Jews and infidels enforcing subscription upon Christian clergymen. Now I do not know what view other people may take, but to me this theory, under which we are living as English Churchmen at the present day, seems not only immoral, but so hideously immoral, that I stand amazed and aghast that it should be tolerated for a moment.

I can understand, and it perhaps is well, that the *Pall Mall Gazette*—which I believe treats the existence of God as an open question—and Mr. Matthew Arnold—whored God to a "stream of tendency"—should be the chief advocates of the continuance of our present relations between Church and State, in other words of the maintenance of the Church Establishment in England; but that Mr. Gladstone, or even the Dean of Westminster, should be willing to perpetuate it for the sake of certain supposed contingent advantages, does pass my feeble comprehension.

Let Mr. Gladstone either show that it is not immoral for a body of men to enforce subscriptions to religious tenets, in which they themselves do not believe upon another body of men, and require those men to teach those religious dogmas to the people with *State* authority, or else let him cease to support the Establishment of the Church of England as maintained by law.

A HIGH-CHURCH RECTOR.

CONTRIBUTIONS OF CONGREGATIONALISTS.

To the Editor of the *Nonconformist*.

DEAR SIR.—Will you allow me, through the medium of your columns, to submit to the attention of the Congregationalists of England the following figures, in connection with the discussions which are now in progress respecting the consolidation of the funds of the county associations, and the increase of ministerial stipends?

I estimate that the Congregationalists of England raise for all purposes about £800,000 a-year. There are 2,196 churches, 915 preaching and evangelistic stations, and 2,059 ministers, including English ministers in Wales. Of these ministers 484 are without pastorates. I do not know the number of English ministers in Wales; but taking the number of ministers in England at 2,000, I estimate that 1,000 of them (including those without pastorates, who are probably most of them receiving something from the churches for their services as "supplies," &c.), do not receive more than an average of £100 a-year each, including what is raised by the Home Missionary Society and the County Associations (about £25,000), and that the remaining 1,000 do not receive more than an average of £250 a-year each. Thus we have:—

1,000 ministers at £100 a-year each	£100,000
1,000 ministers at £250 a-year each	250,000
Incidental expenses	100,000
London Missionary Society, 1874-5 (including upwards of £11,000 legacies and dividends)	60,905
Aggregate income of ten colleges, including fees	23,298
Aggregate income of five schools, including fees	14,566
Aggregate income of Irish Evangelical, Colonial, and Welsh Missions	7,290
Evangelical Continental Society	3,878
Aggregate income of ten benevolent and provident institutions	9,500
Chapel and school building, altering, and debt paying	120,000
Other purposes than the above, and possible omissions and under-estimates	101,563
Total for all purposes	£800,000

I arrive at the amount for chapel and school building purposes, &c., thus:—

Value of property contributed to by the London Chapel Building Society in twenty-eight years: 560,000*l.*, giving 20,000*l.* yearly.

Value of property contributed to by the English Congregational Chapel Building Society in twenty-two years: 750,000*l.*, giving 34,090*l.* yearly.

Value of property contributed to by Lancashire and Cheshire Building Society in six years: 105,375*l.*, giving 17,563*l.* yearly.

Estimated additional amount apart from building societies, 65,910*l.* yearly. Total, 120,000*l.*

Compare the above figures with the following:—

The Free Church of Scotland has 920 churches and 51 mission-stations. They raised last year (1874-5) for all purposes, 525,424*l.* 12*s.* 1*d.* In thirty-three years they have built about 1,000 chapels and nearly as many schools and manse, and they have 511,870*l.* 2*s.* 9*d.* invested for seventeen different objects, which includes a widows' and orphans' fund, amounting to 202,484*l.* 17*s.* 1*d.*

The United Presbyterian Church have 616 churches (106 of which are in England) and they raised for all purposes in 1874: 364,023*l.* 14*s.* 5*d.* They have increased their annual income by nearly 100,000*l.* a year in ten years. In 1865 they had 264,795*l.*, and in 1874 they had 364,023*l.*; they had 592 churches in 1865 and 616 in 1874.

The Presbyterian Church in England has 153 churches, and they raised in 1874 for all purposes, 97,910*l.*

800,000*l.* for 2,196 Congregational churches gives an average for each of 364*l.* 6*s.*; 525,425*l.* for 920 Free Churches gives an average for each of 571*l.* 2*s.* 3*d.*; 364,023*l.* for 616 United Presbyterian churches gives an average for each of 590*l.* 19*s.*; 97,910*l.* for 153 English Presbyterian churches gives an average for each of 639*l.* 18*s.* 8*d.*

If the combined Presbyterian churches, numbering 1,689, raise 987,360*l.* yearly, the 2,196 Congregational churches (all other things being equal) should raise 1,283,743*l.* yearly, instead of 800,000*l.*

I shall be glad if any of your readers can account for this remarkable difference. I do not think that any error or errors in the figures relating to the

Congregational body can materially alter the above proportions. I think the difference may, to a considerable extent, be accounted for thus—frequent systematic and almost universal giving, as against quarterly pew-rents and annual subscriptions from the comparatively few.

The Presbyterian Churches, I believe, have everywhere (in addition to pew rents) the "weekly offering" to which everybody gives—every member of every family—so that everybody is trained to give: and for their sustentation and augmentation funds they have, as a rule, monthly contributions, the congregations being usually divided into sections and canvassed, and the contributions gathered monthly.

We want *weekly* 5*l.* notes, and guineas, and pennies—something from everybody—instead of the old stereotyped *annual* guineas and half-guineas from the selected few; and I very much fear that unless we can introduce some such mode of raising money, the mere change from County Associations to an English Association will not fully accomplish the object which we have in view, although I confidently believe that it will effect a very considerable improvement upon the present state of things.

Trusting that you will be able and willing to find room for this communication, and thanking you in anticipation.

I remain, yours truly,

A. COMMON.

Sunderland, April 21, 1876.

NEW UNION CHAPEL, ISLINGTON.

To the Editor of the *Nonconformist*.

SIR.—Will you kindly permit me to say a few words in connection with the intimation which appears in your advertising columns of the laying of the memorial stone of a New Union Chapel, on the 13th of May?

After many years of discomfort and disadvantage from inadequate church and school accommodation unrelieved by two enlargements, and by the erection of Hare Court Chapel, we have been compelled to build. We are providing for 1,650 sittings in the chapel, and for 900 children in the schools, together with lecture-room, young men's and infant-class rooms, vestries, care-taker's rooms, &c. The builder's contract is 18,400*l.* Allowing 4,500*l.* of this for the cost of the schools, &c., the church building will cost us about 14,000*l.* Although we have reduced the amount to the lowest figure compatible with our requirements and with the situations of the building, there will be in addition, for ground, commissions, furniture, &c., an expenditure of nearly 5,000*l.* This is a heavy undertaking for even a strong and generous congregation, and notwithstanding efforts not often surpassed in their liberality, we have yet nearly 10,000*l.* to provide.

We are presumptuous enough to think that we have some little claim upon the generous sympathies of friends outside our own congregations. During the thirty-two years of my own pastorate, we have contributed to benevolent and evangelizing agencies for the benefit of others upwards of 100,000*l.* In connection with our own congregations, in addition to large home Sunday-schools, we have maintained two large Ragged-schools and churches, one in Spitalfields, and the other in Lower Islington; the former including upwards of 3,000 children, taught by about 250 voluntary teachers, the latter superintended by two missionaries, assisted by lay helpers. These two missions alone cost us 600*l.* a-year.

We do not wish that our church-building should lessen the benevolent contributions. One of our objects indeed in seeking larger church accommodation is to extend these agencies: we venture therefore for the first time in our history, to ask the kind help of friends.

We have been a little disheartened by the response to our appeal—that our large helping of others shows that we need no help ourselves—which is neither very logical, nor very encouraging. A heavy debt would be a heavy burden, and would necessarily disable much that we are hoping to do.

As is not unusual, our expenditure is much larger than we anticipated when we committed ourselves to this undertaking, although we have earnestly endeavoured to keep it down as much as possible. We feel, however, that we are doing a necessary thing not only for the present, but in generations to come.

May I then ask generous friends who have sympathy with the work we have done, and hope to do, to help, and by helping to encourage us. And through your columns, may I appeal to former members of our congregation, scattered through the

colonies, the United States, and other parts of the world where no private appeal can reach. Some of them hearing of our enterprise have spontaneously and generously sent us contributions, which, in their assurance of remembered interest, have been to us worth much more than money.

HENRY ALLON.

Canobury, April 25, 1876.

ENGLISH JOURNALISTS AND AMERICAN BOOKMAKERS.

To the Editor of the *Nonconformist*.

SIR.—I am really sorry to have brought down upon you from the United States two such lengthy letters as followed upon my innocent suggestion with respect to a part appropriation of the profits resulting from the sale of the book called "English Radical Leaders." My charge, as correctly quoted by Mr. Hinton, was that "a considerable proportion of the book is made up of dauntless cutting out from another series of political portraits which has appeared under the title of 'Men and Manner in Parliament.'" Mr. Hinton replies that out of 113 pages of his volume, there are of "Men and Manner" "what, in the original form, as taken from Messrs. Tinsley's book would not exceed twenty pages." He adds that he "quotes in the same way two pages from 'Under the Clock,'" and it is stated elsewhere on Mr. Hinton's authority that the writer in the *World* and the writer of the sketches entitled "Men and Manners in Parliament," are identical persons. I have not checked Mr. Hinton's calculation, but I am quite content to accept it as proof of the reasonableness of my complaint made as an English journalist. I call taking twenty-two pages of close personal description from the work of a single writer, and building up around them a framework of general remark—"book-making." Whether a comparison of the figures supplied by Mr. Hinton justifies the terms, "a large proportion" and "dauntless cutting out," is, of course, a matter of opinion, in which one may insensibly be prejudiced by habits of thought and familiar usage.

With respect to Messrs. Putnam's Sons' letter I should like to say that those gentlemen barely do justice to themselves in their statement of their habitual fair-dealing with English authors.

Yours faithfully,

HENRY W. LUCY.

Savage Club, April 25.

CONVENTUAL INSTITUTIONS.

To the Editor of the *Nonconformist*.

SIR.—I should not have recurred to this subject were it not that in your article of the 12th inst., in which you deal with my letter, you do me and my cause an injustice.

In the first place, is it fair to treat the statement of an unquestionable fact as tantamount to "begging the question?" No one denies the *fact* that English convents are governed by the Canon Law of Rome to the absolute exclusion of the English civil law.

In the next place, you say of me, "he assumes the utter insincerity of the religious profession made by the inmates of conventional institutions, and essays to damage it in the eyes of his readers by describing it as 'merely Jesuitical dust thrown in the eyes of Protestants.'"

Permit me to say, Sir, that you entirely mistake my meaning. I am quite incapable of stooping to such a method of arguing as that which you impute to me. I do not doubt the sincerity of any religious profession—this is a matter with which we have nothing to do beyond respecting it; and your statement that I have used "terms which are plainly intended to raise a hostile prejudice against the persons involved," is entirely groundless.

It is not the religious profession of the inmates of that I call "Jesuitical dust," but it is the plea of "religious" liberty, or "spiritual" life, when used as a *pretext* for refusing *State* inspection.

I distinctly stated, and I repeat, that our battle is not now with the institutions themselves; we do not aim at prohibiting religious associations; but we protest against the "religious" character of such associations being used to cover violations, or possible violations, of the civil law.

In yet another point you have failed, Sir, to appreciate my argument—whether the fault is mine or no I must leave to others to determine. Can you for one moment suppose that those who advocate inspection of convents think it "the proper province of civil law to compel people to resort to it for protection"? Our complaint is that supposing a professed nun wishes to invoke the law *she cannot do so*; she is by the Canon Law of Rome precluded from her rights as an English subject.

Let me suppose a case. A young girl of sixteen is told by a her confessor that she has "call" to the "holy life"; or she is induced, no matter by what reasons, to enter a convent, and in due season to "take the veil." Let this be, if you will, a purely voluntary act. Supposing then that, instead of finding the conventional life one of piety and holy peace, she finds it one of tyranny, injustice, and hardship; supposing (for even on your own showing, "historical evidence running through many centuries" permits the supposition) she finds that her honour is threatened, or that she is subjected to solitary confinement, deprived of necessary food and clothing, chastised, chained, or even tortured—I repeat that *I do not affirm that such things are taking place*, but supposing they were in any one of the cloistered convents of the land—ought there, or ought there not, to be some method adopted by which such a one might be enabled to resort to the civil law in her defence?

I say yes, and the only method is by systematic inspection, *exactly as in the case of lunatic asylums*. Your reply is, "No, you cannot compel people to resort to the civil law for protection"!

I maintain that if such things are perpetrated—and may be, for aught we know to the contrary—a nun has a right to change her mind with regard to conventional life; she has a right to recall her vows made in utter ignorance of such abuses and abominations; she has a right, if she dare defy the ghostly pains and penalties of her "spiritual" warders, to demand the protection of her person at the hands of the British civil law.

Now this is perfectly impossible as things are at present; and, apparently, you, Sir, are content that it should be so—i.e., you deny the above rights *in toto*, and assert in effect that by a vow made in ignorance a nun may alienate her personal liberty for life, and must remain, whether she will or no, in the custody of those to whom she has once consigned herself.

I am surprised, Sir, that such a state of things should seem to you consistent with religious liberty; I must say that to me it seems as clear a violation of that liberty as any which you could yourself adduce; and even if *religious* liberty were not in this instance violated, yet my first and main assertion holds good to the full, viz., that *civil liberty is outraged*—the law of England is overridden and defied by the "spiritual" (!) law of Rome.

I am, Sir, faithfully yours,
J. E. FLOWER, Pastor.

Basingstoke, April 15, 1876.

P.S. By an error of the printer in my letter of last week, line 57, the word "unanswerable" was substituted for "unanswerable."

[Though we insert this additional letter of the Rev. J. E. Flower, we cannot further discuss the matter with him. But apart from the abstract principle involved, every thoughtful man must come to the conclusion that the proposed plan of inspection would be entirely inoperative. The managers of such institutions would be able to evade real inspection and baffle all inquiry. This is the opinion of all statesmen who have given attention to the subject. We are quite persuaded that there is no medium between the entire suppression of conventional institutions, and their virtual freedom from State interference.—ED. *Noncon.*]

Lieutenant Cameron will shortly publish a full story of his expedition in a volume entitled "Across Africa." The work is in course of preparation, and a part of it is already in the hands of Messrs. Sampson Low and Co.

The Rev. F. S. Turner, B.A., secretary of the Anglo Oriental Society for the Suppression of the Opium Trade, has just published a work on "British Opium Policy, and its Results in India and China."

Messrs. A. and C. Black are going to add another to their many editions of the Waverley novels, a library edition in twenty-five monthly volumes. Each volume contains an entire novel, and will be illustrated with steel engravings.

Mr. Murray's list of forthcoming works promises "A Third Series of Lectures on the History of the Jewish Church, from the Captivity to the Christian Era," by A. P. Stanley, D.D., Dean of Westminster.

Mr. Elliot Stock announces for immediate publication in his *fac-simile* reprint series, a reproduction of the first edition of Herbert's Poems, with an introduction by the Rev. A. B. Grosart.

DR. DE JONCH'S LIGHT-BROWN COD LIVER OIL—"With strumous and emaciated subjects, and where the general health is impaired," observes Sir Henry Marsh, Bart., Physician to Her Majesty in Ireland, "the reviving and reanimating effects of a regular daily course of this animal Oil are highly satisfactory. Its favourable action on the system is renovating; it checks progressive emaciation, restores the yielding health, rebuilds, as it were, the tottering frame, and brings about a most remarkable and salutary change in all the vital functions." Sold only in capsules Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s.; by all chemists, sole Consignees, Anstr, Harford, and Co., 77, Strand, London.—[ADV.]

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Wednesday Morning.

Hon. Members buckled fairly to their renewed work when the House of Commons met after the Easter recess. The Opposition, in particular, were in large force, except in respect of the front bench, which lacked the presence of some illustrious member. The Marquis of Hartington, like the spoiled schoolboy who always gets a day or two added on to his holidays, and never turns up exactly on Black Monday, remain in Ireland. Mr. Gladstone is at present in retirement consequent on the death of his family connection, Lord Lyttelton, which event, it is said, has strangely affected him. Mr. Bright was in North Wales, and even Mr. Goschen was holiday-making. In the absence of these distinguished men, Mr. Forster was a prominent figure on the front Opposition bench, and near him though only for half-an-hour, during portions of the sitting, Mr. Lowe. Mr. Childers and the industrious Mr. Dodson were also there, and so was Sir W. Harcourt, determined to play a prominent part in the debate on the Merchant Shipping Bill which filled up the long hours of the sitting. On the other side Mr. Disraeli was in his place, looking as "pasty" and fagged as if he had known no holiday. Mr. Cross, Sir Stafford Northcote, Sir Charles Adderley, Mr. Slater-Booth, Lord John Manners, and the Attorney-General, all of whom were personally concerned in the business on the paper, were duly seated on the Treasury Bench. Mr. Gathorne Hardy and Mr. Ward Hunt, not being in request, stayed away; though the latter right hon. gentleman was in the precincts of the House, and throughout the course of the evening turned up to vote with great regularity on questions which he had not heard debated.

There was some interest excited in the question of which Mr. Fawcett had given notice, though it was of course considerably tempered by the knowledge that the answer was cut and dried, and that the Premier would inevitably declare that he was not prepared to furnish facilities for further debate on the Royal Style and Titles Bill. But when the Premier began to speak, his manner made it quite possible that the intention had been changed, and that he had decided at whatever sacrifice of time to thwart the well-known wish of the front Opposition Bench, and by acceding to Mr. Fawcett's request to reopen a question which it is generally thought on the Liberal side is best left as it is, has, after prolonged fighting, fallen. He laboured through a loosely constructed and wordy speech, delivered with a notable weariness of manner, and abruptly brought to a conclusion by a single sentence, which of itself contained his answer in full. It would seem as if the Premier, warned by the outcry against the smart brusqueness which occasionally marks his answers in the House, had determined to reply in great detail; or, at least, with a lavish use of words. It is hard to decide which is the worse habit, the short or the lengthy reply; and there is some comfort in the reflection that there is a medium course which, presently, the Premier may stumble upon. His reply to Mr. Fawcett was not successful in any sense, for the hon. gentleman immediately made rejoinder that he would present his resolutions in the form of a vote of censure on the Government, and would see what result would follow from that step.

After this the House went into Committee on the Merchant Shipping Bill, and some of the miserable nights of last session were recalled to mind by the spectacle of Ministerial incapacity which followed. It is impossible to convey by printed words an adequate sense of the incompetency of Sir Charles Adderley, as tried by the test of his management of the Merchant Shipping Bill. Personally the right hon. gentleman is a favourite in the House, and his blunders are regarded with a kindly commiseration creditable to the good feeling of hon. members. But it will soon become a question where personal feeling is to end, and where a sense of public duty shall begin. Either Sir Charles Adderley or the interests of Merchant Shipping must be sacrificed, and—sentiment apart—it is plain which should go to the wall. As I have several times pointed out, the position of Sir Charles Adderley has been made exceptionally difficult by reason of the colleagues allotted to him by the Prime Minister. He had only just got rid of Mr. Cavendish Bentinck when Sir John Holker, by virtue of his office of Attorney-General, became his assistant. On the whole, I should say that Sir John Holker is more disastrous as a colleague than the right hon. gentleman who at present worthily fills the mysterious office of Judge-Advocate-General. Mr. Cavendish Bentinck rarely

opened his mouth during last session's debates on the Merchant Shipping Bill, except to yawn. Sir John Holker, having a far higher notion of his duty and of his abilities, frequently interposes and invariably to make matters worse. On Monday night he performed a feat which would be incredible if related even of Sir Charles Adderley. Clause 15 of the Merchant Shipping Bill proposes to meet the great evil of deck-loading by an increase of tonnage dues—an increase which, as Mr. Plimsoll showed on respectable authority, meant a charge of 1/- a voyage on timber-laden ships. It was hinted by acute critics on the Opposition benches that really this clause was simply an alteration of the tonnage laws designed to bring in fresh revenues to the Board of Trade, and dealt with the evil of deck-loading only incidentally. Sir Stafford Northcote and Sir Charles Adderley indignantly resisted this very dangerous argument, and insisted that the clause was a "happy thought" by which deck-loading would be satisfactorily prevented. The Attorney-General having heard the whole of this discussion—at least he was seated in the Treasury Bench whilst it was in progress—rose, and in his solemnest manner, and with the fullest creakings of his marvellous voice, declared that the clause had directly nothing to do with stopping deck-loading, but only dealt with tonnage! If the Opposition had been well led at this juncture there is no doubt they could have defeated the clause—so profound was the consternation on the Ministerial benches. Sir W. Harcourt made something of it. But time was given to the Ministerialists to recover, and when the division bell rang they walked out faithfully to support the clause. As the result of the night's debate Clauses 14 and 15 were nominally passed; but actually the progress made with the measure was infinitesimal; for the whole subject of deck-loading, ostensibly dealt with by Clause 15, stands over for future consideration, and the Government have added to the bill a clause which they find it impossible to defend by argument, and which they are entreated to withdraw not only by the Opposition but by their own friends!

Mr. Disraeli was much briefer in his reply to Mr. Fawcett's renewed request, made last night, for a day on which to debate the resolution for an Address to the Crown on the Titles Bill. Perhaps the terseness was the result of the vexation of soul the right hon. gentleman must have suffered at the interposition of the Marquis of Hartington, with a few remarks on the terms in which the Premier had on the previous night introduced the name of the leader of the Opposition. Mr. Disraeli's tampering with truth is, unhappily, one of the most familiar phenomena of the House of Commons. The audacity with which the right hon. gentleman occasionally travesties statements made from the opposite side, the echo of which has scarcely died out of the House when he has risen to speak, is remarkable. No one could have forgotten, for example, the marked manner in which, just before the recess, the Marquis of Hartington had gone out of his way to make it clear, that Mr. Fawcett was acting upon his own responsibility in bringing forward this resolution. The noble lord even hinted that in taking such a course Mr. Fawcett was running counter to the soberer counsels that prevailed on the front Opposition Bench. Nevertheless, Mr. Disraeli was not deterred from representing to the audience, before whom the marquis had spoken a fortnight earlier, that the leader of the Opposition himself had taken up the question and made it one of want of confidence; that the Ministry had at considerable sacrifice given a day for the discussion of the matter; and that thereafter the noble marquis and Mr. Fawcett had drawn back. Not to put too fine a point upon it, not one of these assertions is true; the gloss attempted to be put upon the affair by the Prime Minister is altogether remote from fact. This the Marquis of Hartington made clear in a brief well-balanced speech, which, contrary to all usage, the Ministerialists attempted to stop by cries of "Order." Mr. Disraeli curtly replied, and Mr. Fawcett concluded the conversation by promising to leave his resolution standing on the paper till the date of the issue of the proclamation, throwing on whom it might concern the responsibility of allowing it to miss all opportunity of being debated. After this the House was counted out, whilst Mr. Childers, fresh and vigorous after his Transatlantic journey, was entering upon a wordy speech on a grievance relating to navigating officers in the navy.

The last number of *Concordia* was published on Saturday. It has failed from lack of support.

THE ROYAL TITLES BILL.

In the course of his speech at Retford last week, Mr. Lowe said:—

The title of the Queen, I strongly suspect, is not now brought forward for the first time. I violate no confidence, because I have received none, but I am under a conviction that at least two previous Ministries have entirely refused, though pressed to do so, to have anything to do with a change. However, more pliant persons have been found, and I have no doubt the thing will be done. . . . The whole matter has been carried out in such a manner as to raise in my mind the most painful apprehension that it is only the beginning of much evil, which might by the least effort of manliness and straightforwardness have been averted, if the Minister of the Crown had had the courage to tell Her Majesty that he would not, any more than his predecessors, lend himself to such a course, which he believed, on his conscience, to be injurious to her Crown and dignity.

In reference to the above Mr. Gladstone writes to the *Observer* as follows:—

Sir.—It was rumoured some little time back that Her Majesty had been pleased to suggest to two late Prime Ministers the proposal which has now been embodied in the Royal Titles Bill. To the best of my belief, I was not named as one of them; and, for reasons which seem to me important, I thought it better to take no notice of an unauthenticated report, which might at once die away. Further attention has, however, been given to the matter within the last few days, and, although I deem that the merits of the question cannot in the smallest degree depend upon the truth or untruth of any such allegation, I think it my duty to state, so far as I am myself concerned, that neither this nor any similar suggestion was mentioned to me by Her Majesty during the time when I had the honour to be in her service.—I remain, Sir, your very faithful servant,

W. E. GLADSTONE.

Hawarden Castle, Chester, April 21.

FOREIGN MISCELLANY.

It appears that Germany supports English policy in Egypt.

The Egyptian troops have commenced their homeward movement from Abyssinia.

A telegram from Rangoon states that seventeen persons implicated in the murder of Mr. Margary are to be executed on the 5th of May.

Considerable vexation is expressed in Paris that Queen Victoria should have only stopped a quarter-of-an-hour on her way through that city. This is regarded as a slight to the Republic.

A telegram from Rome states that Queen Isabella has addressed a letter to the Pope, in which she offers to intervene with her son, King Alfonso, with regard to the religious question in Spain.

It is again stated that the ex-Queen Isabella and the Dowager Queen Christina will shortly return to Madrid, and will reside at the Royal Palace of Aranjuez.

The Rev. M. Clavel, president of the Protestant Consistory at Bourges, and two Protestant schoolmasters, were fined lately 300 francs each for having joined societies for the discussion of religious questions.

Lord Lytton, in reply to an address from the Calcutta Trades Association, expressed his desire that the duties on cotton goods should be abolished whenever that measure could be adopted without recurring to direct taxation.

The *Osservatore Romano* has been sequestered for publishing the pastoral letter addressed by the Pope to the Bishop of Orleans on the occasion of his second letter to Signor Minghetti upon the new Italian Military Law, through which the clergy have become subject to the conscription.

The Emperor William has just performed what the Berlin journals designate "an act of truly royal munificence" towards the Jewish community at Berlin. The cemetery of that community, situated in the Pfingstberg, adjoins a royal park. The cemetery, urgently requiring extension, the Emperor has of his own accord ordered an offer to be made to the Jews of a plot of sufficient size to be detached from the park, which the Jews may, and will, purchase at a nominal price.

DISTURBANCES IN BARBADOES.—A telegram from this island, dated April 22, received by the West India Committee is to this effect:—"Riots throughout island, plantation houses sacked, animals destroyed, enormous destruction of property, over forty rioters shot, troops actively employed, city threatened, business suspended, families seeking shipping. Rioters repeat they have governor's sanction. Hennessy's recall requisite to save colony."

THE CARDINAL ARCHBISHOP OF PARIS. in his address at the Congress of the Catholic Committees of France, deplored the present position of Christians, against whom, he said, an able and audacious conspiracy was being organised. He reminded his hearers of the assassination of the Archbishop of Paris in 1871, and drew attention to the violence of their adversaries, declaring in conclusion that Catholics were resigned and resolved to die if necessary. All this comes of M. Waddington's resolution to limit the granting of degrees to the State.

TIED OF IT.—President Grant purchased, two or three years since, 15,000 square feet of ground at Washington, extending 133 feet along Rhode Island-avenue, and 143 feet along Vermont-avenue, and fronting the P-street circle, paying for it 22,315 dols. He had intended to have commenced the erection of a substantial residence this year on this lot and to have had it ready for his

occupation in March, 1877. But recent events have evidently disgusted him with Washington life, so the lot has been sold, and he will probably settle on his homestead near St. Louis, called Washington-wish. Mrs. Grant is said to be especially anxious to escape from the hollow-hearted society of the metropolis.—*New York Times*.

EXCOMMUNICATION.—Considerable excitement exists in clerical circles in Paris on the fact being known that Mgr. Freppel, the Bishop of Angers, had excommunicated the well-known Roman Catholic and wealthy Comte de Falloux, as also a section of the Council of State. The bishop, it appears, considers the count infected by the leprosy of Catholic Liberalism. The count has munificently founded a hospital at Segre, which he placed under the care of the Sisters of St. Vincent de Paul. Lately, to build a chapel, he purchased the adjoining ground, which the bishop claims to be inalienable Church property. The Council of State, in the last resort, confirmed the purchase as the property of the count, but the bishop, caring nothing for lay judgments, excommunicated all the parties concerned. In consequence, the Comte de Falloux could not take the Easter communion in his own parish. The Archbishop of Paris, however, offered him the communion in the metropolitan diocese. Hopes are entertained that the mediation of the Pope's Nuncio, who, however, says he has no authority to interfere with the internal jurisdiction of the bishops, and of Mgr. Guibert may cause Mgr. Freppel to relent at the last moment.

Epitome of News.

Her Majesty, accompanied by the Princess Beatrice, left Cherbourg in the royal yacht Victoria and Albert, at 9.20, on Saturday morning, landed at Portsmouth about four o'clock in the afternoon, and reached Windsor at 6.34 in the evening. At Vilette, near Paris, the Queen had a private interview of a quarter of an hour's duration with Marshal MacMahon.

Her Majesty, it is stated, will remain at Windsor Castle for about a month, and will then go to Scotland for a short visit.

The Prince of Wales, accompanied by the Duke of Connaught, visited the Cathedral and other places of interest in Seville on Friday, and were subsequently present at some horse-races which had been delayed on account of their visit. Later in the evening they gave a banquet to the authorities and chief personages of the city, and afterwards went to a ball of the Gitanos. Their Royal Highnesses left Seville on Monday morning and spent the day at Cordova. They arrived at Madrid yesterday. King Alfonso and his suite met them at the railway-station and accompanied them to the palace, the bands of the Spanish regiments playing "God Save the Queen."

The Prince of Wales is expected at Portsmouth on the 11th of May, and will be met off the Isle of Wight by the Princess of Wales and the royal children. He will pay his visit to the City of London on the 19th.

The Princess Louise will be one of the exhibitors at this year's Royal Academy.

The Duke of Edinburgh opened on Thursday the Royal Seamen and Marines' Orphan School and Female Orphan Home, at Portsmouth, the foundation-stone of which was laid two years ago by the Duchess of Edinburgh. His Royal Highness, in the course of an address, pointed out the value and importance of such an institution as this to a great maritime nation like England, and mentioned that, while in the old home there was only accommodation for the boarding and education of sixty girls and the daily teaching of sixty boys, the new building will accommodate 200 girls as boarders, and 100 boys as day-scholars.

The result of the polling for North Norfolk was officially announced at Aylsham on Saturday. The votes recorded for each candidate were:—

Colonel Duff (C) 2,302

Sir T. F. Buxton (L) 2,192

Majority 110

Colonel Duff was accordingly declared duly elected. On the occasion of the last contest in November, 1868, the Conservative majority was 328.

Mr. Edward Stafford Howard, Liberal, and Sir Richard Courtenay Musgrave, Conservative, were on Thursday nominated as candidates for the representation of East Cumberland. The polling will take place this day.

The Liberal Association at Ipswich has agreed that Dissenters and Liberal Churchmen should, in their collective capacity, select a candidate. The Dissenters, for the representation of the borough, in anticipation of an election, have, at a representative meeting, unanimously agreed to request Mr. Edward Grimwade, an alderman of the borough and a leading Nonconformist, to become their candidate.

Mr. William McCombie, of Tillyfour, who has sat for the Western Division of Aberdeenshire since 1868, when he was returned as a tenant farmers' representative, has written a letter to his constituents, announcing his resignation on account of feeble health. Three gentlemen are stated to be prepared to come forward as Liberals—Lord Douglas Gordon, brother to the Marquis of Huntly; Colonel Farquharson, of Invercauld; and Mr. C. S. Parker, who formerly represented Perthshire, but was defeated by Sir William Stirling-Maxwell at the last

general election. The Conservative candidate will be Colonel Innes, of Learney.

At a Home-Rule meeting held in Dublin on Saturday, Mr. Butt referred at some length to Mr. Lowe's speech at Retford. Mr. Lowe had said that the late Government by granting Ireland all she could possibly hope to get from an Imperial Parliament, had lost the support on which they formerly counted. That (Mr. Butt said) amounted to a confession that English Liberal leaders would never resume the reins of power as long as Irishmen remained true to themselves. A more indiscreet or unwise speech for a statesman to make it was impossible to conceive.

Mr. Alexander Macdonald, M.P., addressing in Glasgow a gathering of the miners of Scotland on Thursday, advised them to submit to the present reduction in wages. They should keep together, and would not have long to wait for a rise. He asked whether it was not better to have four shillings per day for a time than nothing at all, and assured them that it was better to bear the ill than had than fly to those they knew not of.

The trustees and committee of the Sheffield Ragged Schools yesterday resolved to discontinue the schools, and to sell the property to the school board.

On Saturday the report of the Select Committee of the House of Commons appointed to inquire into the working of the Ballot Act was issued. Immediate legislation is recommended in order to render clear the construction to be placed on the directions given to the voter for the marking of his paper. Amongst the other suggestions are that the special provisions for the assistance of the illiterate voter should be abolished, and that in any future general amendment of the law provision should be made for payment of the charges incurred by the local authority in making or altering polling districts.

The St. Pancras Vestry have agreed by a large majority to plant Camden-road, three miles long, with trees after the fashion of the Paris Boulevards.

A delegate meeting, representing 45,000 trades unionists, was held in Liverpool on Wednesday night, to consider the Merchant Shipping Bill. Resolutions were passed in favour of a general survey of all ships proceeding to sea, and the adoption of the load-line. There were 113 delegates present.

The Bank of England, on Thursday, reduced its rate of discount from 3 per cent., at which it was fixed a fortnight ago, to 2 per cent. The movement is said to have had no effect in bringing forward commercial paper for negotiation.

The *Lancet* remarks that after a period of unusual quiescence, small-pox shows increased prevalence in London. During the week ending the 15th, four fatal cases were registered within the metropolis, a higher number than in any previous week since January, 1875.

A new cemetery, forty-one acres in extent, in Anerley and Norwood, was on Saturday consecrated by the Suffragan Bishop of Dover, who acted for the Archbishop of Canterbury.

Information has been received at the Admiralty of H. M. S. *Eclipse* having gone aground at Antigua.

Mr. Plimsoll's Merchant Shipping Acts Amendment Bill has been printed. It bears the names of Mr. Plimsoll, Mr. Roebeck, Mr. Samuda, and Mr. Kirkman Hodgson.

Edward Deacon, a shoemaker, twenty-eight years of age, was executed at Bristol on Monday for the murder of his wife.

Sir Charles Reed, chairman of the School Board for London, in opening some new schools at Bethnal-green on Monday, entered into a vindication of the policy of the board with respect to some points on which it has been lately made the subject of criticism. Five other schools which have been erected under the authority of the board were opened in the course of the day, and at one of these Sir E. H. Currie, vice-chairman of the board, addressed the meeting.

A seaman named Challons, at Hull, has murdered his wife. He first cut her throat with a sheath knife, and then cut his own throat and ripped up his abdomen. He is not expected to recover. The wife's intemperance is rumoured to have been the cause of the crime.

A lamentable accident took place on Saturday morning at a railway tunnel in course of construction at the Cymmer, near Neath, for the purpose of joining the Maesteg Railway with the Glyncoorse railway. The men were forcing a heading when the powder exploded, and the roof gave way, crushing the centres and framework, and burying nearly all the men beneath the ruins. Fifteen dead bodies have been recovered, and a large number of persons were injured by the earth and stones.

On Saturday the six men charged with the fatal trade outrage at Bolton were brought before the local magistrates, and James M'Curley, who was severely injured in the same attack, narrated the circumstances under which it was made. The inquiry was adjourned until Wednesday; and either then or at a subsequent stage of the proceedings three of the prisoners will be called as witnesses.

Mr. Holman Hunt has (says the *Athenaeum*) left Jerusalem on a painting expedition connected with the important work which he contemplates, and has made considerable preparations to carry out. He is now definitively, or for some time, settled, with Jerusalem as his headquarters, and is in excellent health.

SOCIETY for the LIBERATION of RELIGION
from STATE-PATRONAGE and CONTROL.THE ANNUAL PUBLIC MEETING
will be held at the
METROPOLITAN TABERNACLE, WEDNESDAY, May 3.

JOSEPH CHAMBERLAIN, Esq., Mayor of Birmingham, will take the Chair at 7 p.m.

T. Burt, Esq., M.P.; C. H. Hopwood, Esq., M.P.; E. Jenkins, Esq., M.P.; H. Richard, Esq., M.P.; Rev. Dr. Landells, Rev. Dr. Raleigh, and the Hon. Lyulph Stanley will attend.

Doors open at 6.15. Admission by tickets till 6.53, and afterwards without tickets.

Tickets may be had at the Offices, 2, Serjeants' Inn, Fleet-street; Passmore and Alabaster, and Elliot Stock, Paternoster-row; Mr. Goss, 55, King William-street, City; Mr. Blackshaw, Metropolitan Tabernacle; and Mr. Buckmaster, 46, Newington Butts.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants' Inn, Fleet-street.

BRITISH AND FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING will be held, if God permit, at EXETER HALL, in the Strand, London, on WEDNESDAY, the 3rd of May, 1876, at Eleven o'clock precisely. Doors open at Ten o'clock.

The Right Hon. the Earl of SHAFESBURY, K.G., in the Chair.

Tickets of Admission may be obtained upon application at the Society's House, 146, Queen Victoria-street, E.C., where attendance will be given for the purpose from Wednesday, April 26th, to Tuesday, May 2nd, between the hours of Twelve and Four; or Saturday, April 29th, from Ten to Two o'clock.

On SUNDAY EVENING, April 30th, a SERMON will be preached in WESTMINSTER CHAPEL, James-street, Buckingham Gate, by the Rev. ROBERT MOFFAT, D.D. Service will commence at Half-past six o'clock.

On TUESDAY, May 2nd, a SERMON will be preached in ST. PAUL'S CATHEDRAL, by the Right Rev. the Lord Bishop of GLOUCESTER and BRISTOL. Service will commence at Four o'clock in the Afternoon.

CHARLES JACKSON, SAMUEL B. BERGNE, Secretaries.

THE SEVENTY-SEVENTH ANNIVERSARY
OF THE
RELIGIOUS TRACT SOCIETY.

SERMONS.

The Committee have great pleasure in announcing that the Anniversary Sermons will be preached as follows:—

On WEDNESDAY EVENING, May 3rd,
BY THE REV. J. P. CHOWN,
IN BLOOMSBURY CHAPEL,
Divine Service commencing at Seven o'clock.

And on SUNDAY MORNING, April 30th, 1876, by the Right Rev. Bishop RYAN, D.D., in ST. MICHAEL'S CHURCH, Chester-square, Divine Service to commence at Eleven o'clock.

PUBLIC MEETING.
The Public Meeting will be held on FRIDAY EVENING, May 5th, at EXETER HALL, commencing at Half-past Six o'clock.

The Chair will be taken by the Right Hon. W. E. BAXTER, M.P., and amongst the Speakers will be—

The Right Rev. Bishop Anderson, D.D., the Rev. R. C. Billing, B.A., Rev. Archibald Brown, Rev. Donald Fraser, D.D., and the Rev. Joshua C. Harrison.

GEORGE HENRY DAVIS, LL.D., Secretary.

CHRISTIAN INSTRUCTION SOCIETY.
Instituted 1825.

The 51st ANNUAL MEETING will be held in CLAREMONT CHAPEL, PENTONVILLE, on TUESDAY, May 2nd.

HENRY THOMPSON, Esq., Treasurer of the Society, has kindly engaged to preside.

The Meeting will be addressed by the Revs. A. McAulane, D.D., J. B. Heard, M.A., G. M. Murphy, W. Tyler; Messrs. J. Alexander, W. H. Michael, and other gentlemen.

Chair to be taken at Seven o'clock precisely.

E. SCHNADHORST, Hon. Sec.

COLONIAL MISSIONARY SOCIETY.

The 40th ANNUAL MEETING will be held (D.V.) in the MEMORIAL HALL, Farringdon-street, on THURSDAY EVENING, May 11th, 1876, at 6.30 p.m.

The Right Hon. W. E. BAXTER, M.P., will preside.

Addresses will be delivered by the Revs. Herbert E. Evans (Carnarvon), Dr. Parker (City Temple), Henry Batchelor (Blackheath), J. Farr (late of Ballarat, Victoria), Thomas Hope (Kensington, South Australia), F. Allport, Esq., &c.

W. S. H. FIELDEN, Sec.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY EVENING, 1st May, at 6.30 p.m.

SAMUEL BOWLY, Esq., President, will take the Chair; and the Meeting will be addressed by the Rev. Canon Connor, M.A., Chaplain in Ordinary to Her Majesty; Rev. R. Balgarnie, Scarborough; Rev. T. Thomas, D.D., Pontypool; Rev. J. Kirson, Norwich; Vice-Admiral Sir William King Hall, K.C.B.; Rev. S. Kerr, Esq., M.D., F.L.S.; W. S. Caine, Esq., Liverpool; W. J. Clegg, Esq., Sheffield.

Doors open at 5.30; Chair taken at 6.30 p.m. Admission free. Tickets for Reserved Seats, 1s each, may be obtained at the Offices of the League, 337, Strand.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL SERMON will be preached in the METROPOLITAN TABERNACLE, Newington (Rev. C. H. Spurgeon's), on SUNDAY, April 30, at 3 p.m., by the Rev. H. B. PATERSON, M.D. SERMONS will also be preached on the same day, by the Rev. G. C. Hutton, D.D., of Paisley, at 11 a.m., in Tolmer's-square Chapel, Hampstead-road (Rev. Arthur Hall's); and at 6.30 p.m., in Belgrave Presbyterian Church (Rev. Dr. Paterson's).

CONGREGATIONAL UNION OF ENGLAND
AND WALES.

FORTY-SIXTH ANNUAL MEETING.

Chairman—Rev. T. W. AVELING, D.D.

The ANNUAL BUSINESS MEETING will be held in the MEMORIAL HALL, Farringdon-street, on MONDAY, May 8, at 6.30 p.m. Tea and coffee will be provided in the Library, at 5.30 p.m.

The ASSEMBLY will meet in the CITY TEMPLE, on TUESDAY, at 9.30 a.m., and on FRIDAY, in the MEMORIAL HALL, at 10 a.m. and 6.30 p.m. The galleries will be open to Visitors at all the meetings except that of Monday evening.

ALEXANDER HANNAY, Secretary.

Memorial Hall, April 26, 1876.

CONGREGATIONAL PASTORS' RETIRING
FUND.

The ANNUAL GENERAL MEETING of the Members of this Fund will be held in the MEMORIAL HALL, Farringdon-street, E.C., on WEDNESDAY, May 10, 1876, at Five o'clock in the Afternoon, for the election of a Manager and for other business.

R. T. VERRALL, Secretary.

203RD MAY-DAY LECTURE to the
YOUNG at STEPNEY MEETING HOUSE.

The May-Day Lecture will be delivered (D.V.) by the Rev. JOHN KENNEDY, D.D., on MONDAY EVENING, May 1, 1876.

Service will begin at 7.30 p.m.

UNION CHAPEL,

COMPTON TERRACE, ISLINGTON.

Pastor—The Rev. HENRY ALLON, D.D.

THE MEMORIAL STONE
OF THE NEW CHURCH

Will be laid on

SATURDAY AFTERNOON, MAY 13TH, AT 2.30,
BY HENRY SPICER, ESQ.A COLLATION WILL BE PROVIDED AT
MYDDLETON HALL,

At Four o'clock.

The AMERICAN JUBILEE SINGERS will sing on the occasion.

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2. F. S. Goodall	2,855	5. W. M. Weaver	1,791
3. V. G. Jarvis	2,149		

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TO CORRESPONDENTS.

"Henry Taylor" and "E. T." unavoidably postponed till next week.

In accordance with our usual custom the next number of the *Nonconformist*, together with a

SUPPLEMENT OF EIGHT PAGES,
will be Published on

THURSDAY, MAY 4TH,

instead of WEDNESDAY, MAY 3RD, in order that we may give a full report of the proceedings of the Council of the Liberation Society and the subsequent public meeting at the Metropolitan Tabernacle.

The Nonconformist.

WEDNESDAY, APRIL 26, 1876.

SUMMARY.

THE serious state of affairs in the East has led to the further diplomatic intervention of the three Imperial Powers. In consequence of recent events, and the alleged participation of Montenegro in the late engagements, the Porte has formed a camp at Scutari, threatened to declare war against that little State, and demanded troops from the Khedive to assist in the conflict. But Prince Gortschakoff has announced that Russia will not allow Montenegro to be attacked, and is supported by Austria and Germany in that policy, with, it is said, the sanction of the other Powers. These views have been communicated to the Porte by General Ignatief, the peace party at Constantinople is once more in the ascendant, and all aggressive designs have been disavowed. Prince Gortschakoff declares that there is no probability that the peace of Europe will be disturbed. Meanwhile the insurgents continue their operations with more or less success, and Mukhtar Pasha having been reinforced is about to take the field. He has failed to relieve the fortress of Nicksic, besides losing 1800 men in the recent engagements, but will probably make another attempt before the end of this week, unless a new armistice, as proposed by Russia, should be concluded.

When the French Chamber reassemble the question of superior education will be the first subject for consideration, and M. Waddington, the Minister of Public Instruction, will submit his bill to authorise the State to take back the exclusive privilege of conferring degrees, which is likely to receive the support of a large majority. All last week a Catholic Congress was in session, under the auspices of the Cardinal Archbishop of Paris, at which M. Waddington's bill, and himself, were violently denounced, and various measures resolved upon with the view of gaining over the working classes, founding Catholic hospitals, and promoting pilgrimages and home missions in the rural districts. One of the schemes approved of was the formation of the *Jésus-Roi* Society, for placing Catholic princes on every throne! Thus the conflict between civilisation and fanaticism of the wildest kind is coming to a head in France.

The Prince of Wales is now on a visit to Madrid, where he has been received in great state by the young King Alfonso, and with much cordiality by the population. There will be a succession of *fêtes* in the Spanish capital; but his royal highness has, to his credit, declined to attend a bull-fight, for which vast preparations had been made, on the ground that to be present on such an occasion would be inconsistent with his position in connection with the Royal Society for the Prevention of Cruelty to Animals. A visit to Lisbon will follow, and the prince is expected in England about the middle of May, by which time, we suppose, all embarrassment in relation to the Royal Titles Bill will be over. Senor Salaverria has submitted his Budget to the Cortes, which shows an aggregate indebtedness to the vast amount of 700 millions sterling, for the interest on which only seven millions, one per cent., is to be allotted this year. The Minister promises rigid economy and boasts of a productive revenue, but the only thing certain is that the creditors of Spain will come off very badly.

A grave crisis has arisen in the Island of Barbadoes arising out of the proposal of the Colonial Office for a federation of the Windward Islands, to which a considerable part of the population is opposed as infringing their rights of self-taxation, and control over administrative expenditure. The scheme is pressed forward by Governor Hennessy, who has certainly made some injudicious speeches, which have excited the negroes. According to a private telegram there have been serious riots in Barbadoes, and plantations have been sacked, the troops called out, and many of the rioters shot.

Colonial Secretary declines to recall Mr. Hennessy as requested by the London West India Committee. The whole matter is at present shrouded in obscurity. There has been a white panic and some disturbances, but for the rest we must await fuller information.

One item of the American news of the week is far from agreeable. It seems that after the satisfaction of all legitimate claims, there is a large balance over of the Alabama Indemnity of three millions and a quarter, and that a bill is now before Congress which proposes to deal with it by compensating, in the first place, the persons who claim to have suffered loss by the acts of the Georgia, the Sumter, the Nashville, and other vessels, for which acts the Geneva Arbitrators declared that this country was not responsible, and in respect of which, therefore, not a penny of the damages was paid; and next the "indirect claimants," whose grievance—the excess of insurance premiums during the war—was distinctly excluded from consideration by that tribunal. The money has long since been honourably paid by England, and we have no further concern in the matter; but the Washington Government are not to be envied when the *New York Nation* can protest against their conduct in "submitting to rules of law to evade those of justice, and swindling its citizens at home to disgrace them abroad."

The foremost item of domestic news is the deplorable and untimely death of Lord Lyttelton, a ripe scholar and a conscientious, hard-working public man, who did great service before the present Government came into power as the chairman of the Endowed Schools Commission, and the opponent of the "pious founder" theory.—We are sorry to find that Sir T. F. Buxton failed to gain the seat for North Norfolk, which his Tory opponent won, however, by a very small majority.—The committee which has been considering the provisions of the Ballot Act has made a report, which recommends some improvements in the working machinery. One of these is to abolish the privileges of so-called illiterate voters, which have been found to be a cloak for bribery. There is a general agreement with the opinion of the committee that if electors cannot without assistance make a cross, they ought not to have a vote.

THE REASSEMBLING OF PARLIAMENT.

IT is not a very favourable sign of the political health of the country when the public mind is almost wholly indifferent to the proceedings of its legislative organs. The old proverbial saying to the effect that "happy is the nation which has no annals," may be pushed too far. Intense political excitement, it is true, must be taken to infer the diversion of a disproportionate volume of intellectual energy in one particular direction, and that, perhaps, not the most fruitful of general happiness. None of us desires to see a quick succession of revolutionary movements. But an interval, however short, of—we will not say lassitude of public feeling—but of *insouciance* in regard to what is being done by public authority, is a state of things to be sincerely deplored. In this respect, as in many others, nations may be compared with individuals. It is not good for a man to be perpetually wrought-up to the full extent of his capabilities either of thought or of feeling, but neither is it good for him to become so far depressed as to lose interest in the ordinary scenes and responsibilities of life. For example, when any person ceases to pay regard to those daily obligations which aim at the maintenance of his health, or at his conformity with the common rules of decent society, it may be safely taken for granted that there is something morally wrong with him. If he does not care to wash himself in the morning, or to pay such deference to his body as to clothe it in a garb required for respectful converse with society, he deals with himself in a manner well fitted to rouse the suspicions of his neighbours as to his moral sanity. Utter indifference to public affairs, reveals, or at any rate suggests, an analogous defect. There must be something wrong, some demoralisation of the public sentiment, or some muddle of public business and of the mode of dealing with it, which has so far insinuated despondency into people's minds as to impel them to turn away with distaste from what would otherwise attract eager notice.

The House of Commons reassembled on Monday last. From all we have been able to observe suggestive of the tone of public feeling it must have been a very small minority of the British people who took an interest in the fact. "Coming events," we are told, Lord Carnarvon says these reports are greatly exaggerated. At all events the Governor reports that tranquillity is restored, and the

"cast their shadows before." There have been many occasions within the recollection of our readers when in prospect of a new session, or of a new spell of legislative labour after the Easter holidays, the air was filled with rumours as to the course which Parliamentary activity would probably take. There is in ordinary times a singular variety of methods by which whatever might be the special pressure felt within the interior of the Cabinet is communicated to the outside public. Now it may be by the indiscreet speech of a partisan; and now, through the medium of the Press, by some breach of official reticence. But there is always a comparative equalisation of political light and political temperature wherever the policy of the country is of a decided character, and the susceptibilities of the public are in a quickened condition. There has been nothing of the kind during the late Easter recess. Stagnation appears to have been the normal state of popular political feeling. The rare exceptions have only tended to prove the rule. Men have ceased, for the time being, to take active interest in national business, and whether Parliament is in recess or whether it reassembles, their powers of observation have become too languid to note.

On Monday last the House of Commons did nothing to awake any strong curiosity as to its future proceedings. Mr. Fawcett could not prevail upon the leader of the House to give him a Government night for the discussion of his Address to the Crown on the Royal Titles Bill, whereupon he gave notice that he would change the form of his motion, and would move that the House disapproves the advice that Her Majesty's Ministers have announced that they will give to Her Majesty to assume the title of Empress. This would involve a direct censure of the Government. It appears, however, from what took place last night that the leader of the Opposition is not prepared to back up Mr. Fawcett, that the Premier still declines to find him a night, and that the hon. member will simply keep his resolution on the Order Book, so as to avail himself of any chance that may arise. Probably, no such opportunity will offer before the Royal Titles Bill receives the assent of the Crown, and the Queen has issued her promised proclamation on the subject.

It is assumed by the bulk of the nation that the issue is foregone. There are some who profoundly lament it. There are many who deem it unfortunate. There are but few who really care to bestir themselves by active opposition. It cannot be made a subject of popular agitation, and, indeed, the great body of the working men take no sort of interest in the question, one way or another. One needs not be troubled by any anxieties respecting the proximate future. The mischievous effect of the measure may only be disclosed a generation or two hence, when, probably, it will be found that statutory enactment will have far less power to retain the reverence of the people for Constitutional Monarchy than the tradition in its favour that has come down to us from century to century.

We half fancy that Mr. Plimsoll is becoming less and less sanguine of effecting his beneficent purpose by means of the Merchant Shipping Bill of the Government than he was when the House separated for the holidays. It certainly is discouraging to see measures of vital importance mismanaged, and, to a large extent, rendered nugatory, by official imbecility. The House of Commons spent the greater part of its time on Monday night in committee on the bill already mentioned. The clauses which came under discussion, as well as the amendments standing upon the notice paper in reference to them, were almost equally misunderstood, or perhaps we may more properly say misapprehended, by the President of the Board of Trade. It is clear that he has not fully assimilated his own measure, and, albeit, no doubt, with the best intentions, it is equally clear that he is incompetent for the task which he has undertaken. He has no eye for seeing the true bearing either of the provisions which he has himself inserted in the bill, or of those which it is proposed by others to insert. The British public have no prolonged interest in ineptitude. After a while they turn away from it in a state of mind akin to disgust. There is no use in disguising the fact that the present Parliament is losing position in public opinion. It is under indifferent guidance; it is swayed by no commanding political principle; it does not seem even to be animated by predominant patriotic considerations. We shall see, however, as the Session draws on. The process of deterioration is so rapid, and becomes so obtrusively visible, that we are beginning to fear lest it should bring to a premature end the exclusion of the Liberal party from the pale of office.

AN OXFORD PROFESSOR'S VIEW OF INDIA.

THE return of the Prince of Wales from India naturally suggests the question of the permanent influence which his visit is likely to exert on the various princes, chiefs, and populations whose acquaintance he may be said to have made; but this subject—interesting as it is—bears no comparison to another and a kindred one, with regard to which hitherto authorities have widely differed. We refer to the question of the actual progress which the Indian people have made under British rule, of the feelings with which they regard our ascendancy, and of the manner in which our representatives exercise the vast powers with which they are entrusted. Testimony on these subjects is generally liable to suspicion—as a rule it reaches us through sources which are more or less open to prejudice. Officials naturally look with complacency upon the fruits of their own labours. They cannot be brought to admit that an administrative machine which has been the means of subduing India, and of retaining it as an integral part of the British dominions for so many generations, can ever grow rusty or exhibit signs of imperfection and decay. Moreover, in India there are still too many Englishmen, engaged as traders or planters, who entertain contemptuous feelings towards the people of the country; while, on the other hand, the friends of the natives are perhaps too apt to dwell upon those aspects of our rule which reflect the least credit upon the British Government.

Under these circumstances, the opinions of an independent and observant traveller such as Mr. Monier Williams, Boden Professor of Sanskrit in the University of Oxford, unquestionably are of great practical value. Mr. Williams both reads and speaks the languages of India, and his position and character are a guarantee of his impartiality. When such a man travels through a country it is impossible that his impressions can be of the ordinary superficial type; and we are glad to say that the elaborate report of his journey which he has lately published fully justifies the favourable opinion of it which by anticipation we should have been disposed to express. Mr. Williams has an eye for the natural beauties of the country. He thinks that during the winter months the climate is all that the most fastidious could desire; and, in describing the wonders of Indian scenery, he declares that for sublimity the Himalayas are far superior to any mountain range with which mere European tourists are familiar. Of the people he speaks in singularly favourable language. He says:—"I have found no people in Europe more religious—none more patiently persevering in common duties, none more docile or amenable to authority, none more courteous or respectful towards age and learning, none more dutiful to parents, none more intelligent." This assuredly is praise of a very high order; and even though we are forced to suspect that Mr. Williams's experience has been an exceptional one, or that he writes somewhat *couleur de rose*, it is clear that in the population of India we have a good raw material to work upon. They are now in a transition state. Old ideas and customs have begun to lose their power, but the new philosophy—whatever it may turn out to be—has yet to secure any real influence over the masses. The educated classes have learnt to despise idolatry, but they are not yet equal to throwing off the trammels of caste, and even Keshub Chunder Sen's movement suffers from the unwillingness of professed Theists to emancipate themselves from this species of social slavery. Yet education is making gigantic progress. At Bombay, the scene of the lamented Dr. Wilson's useful labours, the professor saw 1,263 candidates being examined for matriculation; and he pays to the missionaries the emphatic tribute involved in the statement that in several important places like Benares the missionary schools are more popular than those of the Government. Indeed, he appears inclined to think that too exclusive attention is paid to the higher forms of teaching, and would like to see the people better instructed in their own trades. India needs a Mr. Mundella to devise for it a scheme of technical education; and we should like to hear that a subscription had been raised to defray the expense of sending a dozen or twenty skilled native mechanics to the Philadelphia Exhibition.

Mr. Williams says that "no one can travel in India and shut his eyes to the benefits conferred by British rule." He epitomises the chief of these benefits; and certainly they are of a nature to atone in a large degree for the wrong-doing which stains so many of the earlier chapters of Anglo-Indian history. Yet it is manifest that we have not succeeded in making the people love us. Caste prevents

them from cultivating too close an intimacy with the dominant race; while the Professor is careful to point out that caste feeling is also strong on our side, and that "we rulers are sometimes unnecessarily imperious and overbearing." As the intellectual condition of India improves, this race feeling will, we hope, gradually die out, or at all events lose its present intensity of prejudice. Mr. Williams does not hesitate to avow that "the people everywhere prefer maladministration and a limited amount of oppression under their own rulers to good government under ours." Upwards of 450 native States still survive the old annexation policy; and the statement we have just quoted is a powerful argument in favour of not diminishing the number. The feeling itself is a most reasonable one; for what Englishman would not prefer misgovernment at the hands of his own countrymen to the rule of the most enlightened foreign despot, who, after "the battle of Dorking," might succeed in establishing himself on English soil? That the Indian people should regard their native Governments with undisguised sympathy is a reason, not for destroying those Governments but rather for securing to educated natives a career under the British flag. The strongest motives of good faith and self-interest require that we should maintain our treaties with the princes of India, and at the same time encourage them by every means in our power to have recourse to pursuits of an elevated character. Our object should be to raise, not to depress, them; and if we keep that aim steadily in view many of the princes who have lately paid homage to the Heir Apparent would probably make an effort to rival the Maharajah of Cashmere, whom Mr. Williams justly designates "the Augustus of Indian Princes." With regard to those educated Indians who are more directly subject to our authority, we repeat that their loyalty can only be effectually secured by their being made to feel as soon as possible, that merit will secure for them under the Imperial authority every advantage which they could hope to enjoy under a native Government. England is, we believe, now willing to recognise the fact that she cannot hold India merely by right of conquest, and that she owes a duty to her Indian subjects which will only be adequately performed when she has conferred upon them all the blessings of freedom and civilisation, and therefore of practical equality with her own people.

WILL OF THE REV. DR. SPENCE.—The will and codicil of the Rev. James Spence, D.D., formerly minister of the Poultry Chapel, late of 6, Buccleuch-terrace, Upper Clapton, who died on February 28th last, was proved on the 15th ult. by Mrs. Charlotte Spence, the widow, Mr. James Underhill Spence and Mr. William M. Spence, the sons, the acting executors, the personal estate being sworn under £6,000. The testator bequeaths his household furniture and personal effects and a pecuniary legacy of £100. to his wife; the rest of his property he gives to her for life, and at her death to his children equally.

MR. GLADSTONE ON THE INCOME-TAX.—Mr. Gladstone has addressed a letter to his Greenwich constituents, through Dr. W. C. Bennett, in which he thanks them for opposing the increase of the income-tax. His opinion of the expediency of abolishing that tax remains unchanged, but "opportunities of the nature offered in 1874 only return at rare intervals." He objects to the extension of exemptions, which "will cripple the tax in time of war," and lessen the number of those interested in its abolition. "With regard to the augmentation of the expenditure, it is due to the party in power to say the country has acquiesced in it very contentedly," but it is also due to the party out of power that the figures of 1873-74 and 1876-77 should be fairly compared. For himself, he agrees with Mr. Cobden, that "prodigality in laying out public money is a serious moral as well as financial evil." The country has only, however, to express itself at the polls and elsewhere in favour of more prudent policy to secure it.

DWELLINGS FOR THE WORKING CLASSES.—The Improved Industrial Dwellings Company are erecting buildings in Goswell-road (within a few minutes' walk of the General Post-office) on land leased to the company by the Marquis of Northampton. The estate, when completed, will accommodate 386 families, or about 2,000 persons. This company has in occupation, and in course of erection, nearly 3,000 homes, which will afford accommodation for about 15,000 persons of the industrial classes. Mr. D. Cubit-Nichols, under the authority of the Home Secretary, has just held an inquiry respecting a scheme promoted by the Metropolitan Board of Works under the Artisans' and Labourers' Dwellings Act with reference to the Whitechapel and Limehouse districts. Mr. Grantham, M.P., who appeared for the Metropolitan Board, stated that the area proposed to be affected comprised about 62 acres of land, on which were crowded at the present time 444 dwellings containing 4,350 occupants. The net cost of the improvement scheme was estimated at £4,400. A large amount of evidence was given in favour of the scheme.

Literature.

MR. GLADSTONE'S BOOK ON HOMER.*

This book is of high interest, apart altogether from the personal charm attaching to any work done by its accomplished author. It is a valuable contribution not only to HomeroLOGY, but to historic criticism generally; it produces on the reader the pleasing impression which arises from the contemplation of any really artistic production, revealing a large measure of the combining imagination which is as essential to high criticism as to the creative faculty; it displays the skill, the intellectual sympathy and the disciplined accuracy which in their union mark the philosophic spirit.

Mr. Gladstone endeavours by two distinct lines of illustration to fix the time and place of Homer. He deals, first, with Dr. Schliemann's discoveries in the Plain of Troy. Not only does the eminence of Hissarlik furnish topographical details remarkably harmonising with the descriptions of the "Iliad"; not only does one of the *couches*, or layers of remains into which the explorers of Hissarlik have penetrated, proclaim the entire destruction by fire of a city once existing here; the remains themselves are of such articles as Homer describes, and some of them throw new light on features in his description which hitherto have been hopelessly obscure. The "glistening headdress" of Andromache, for instance, has four parts enumerated, one of which no effort of criticism on the part of the expositors has yet been able to find a use for reconcileable with the other parts. Dr. Schliemann has found a woman's head-dress, in which the precise force of Homer's description appears at once; the relations of the four parts to one another being very evident. "In point of precise rendering, nothing is now left to desire; and there seems to be strong ground for the belief that Homer's eye was conversant with this particular fashion of head-dress." This is but one of several instances which Mr. Gladstone cites, leading to the conclusion that we have in the Homeric poems a chronicle of events that actually occurred in the district specified; a chronicle poetically treated, it is true, but with a substantial historic basis which criticism may reasonably hope to dissect out and demonstrate. In connection with this part of his argument Mr. Gladstone advances cogent reasons for believing Homer to have been a Greek of the peninsula, full of the spirit of the Achaian civilisation, and not an Asiatic Greek of a time subsequent to the Dorian conquest. He also points out the probable reasons for the belief that afterwards prevailed that Homer was an Asiatic.

The second part of the volume is, in our judgment, even more interesting than the first. In it Mr. Gladstone lays the labours of the Egyptologists under tribute; adducing many facts which not only confirm his previous conclusions as to the time of Homer and the siege of Troy, but lend greater definiteness to the period to which the event must be assigned. The age of the Achaian civilisation may be gathered from the Egyptian records; Phoenician history also, the relation in time of Sidon with Tyre, is illustrated from Egypt, and made to supply a link in the argument. In several cases the Biblical narrative receives elucidation. The whole of the ground covered by Mr. Gladstone is thick with controversies into which it needs not that we enter here. We have sought rather to give a very brief account of the main argument that our readers may know what points of interest are taken up in the book.

"COUNTRY LIFE IN SYRIA."†

Mrs. Rattray has lived for a considerable time in Anti-Lebanon, her husband having settled down there as a farmer, and these letters, written to friends at home, give a very vivid description of life as it is in that part of Syria. She is simple and unaffected, and attains what she aims at—communicating a large amount of information pleasantly in small space. Perhaps the best means of giving an idea of this book will be to make a few extracts—only premising that they are chosen not so much on account of their literary style as for the information embodied in an easy and familiar way. The following gives a good idea of a plague of locusts:

I am quite at a loss how to give you an adequate idea of the appearance of the swarm of locusts that are now "covering the face of the whole earth;" but for the

* *Homeric Synchronism. An Inquiry into the Time and Place of Homer.* By the Right Hon. W. E. GLADSTONE, M.P., Author of "Juventus Mundi," &c. (London : Macmillan and Co.)

† *Country Life in Syria. Passages of Letters written from Anti-Lebanon.* By HARRIET RATTRAY. (Seeley, Jackson and Halliday.)

concluding sentence of the verse referred to (Exod. x. 15), I should have remarked that we have just such another plague at this moment. Looking out of our windows towards Mount Hermon, the locusts present the appearance of a dense fall of snow, in large yellow flakes, as far as the eye can reach. In all directions you see the same moving mass, and at all hours of the day. Every evening, the town crier proclaims from the house tops, " You men, women, and children of Muallaka, you are ordered to quit your ordinary occupations, and go forth to drive away the locusts to-morrow, all day; he who disobeys shall sit twenty-four hours in prison, and eat one hundred rods." There are numerous varieties of locusts in the East. The kind now ravaging the land is of the *Acridium peregrinum* species. The Arabs who eat them stew them in butter. Perhaps the cooking process renders them wholesome; I observe numbers of dead hens lying by the roadside, which appear to have fallen victims to the greediness with which they devoured the locusts. The swarm is flying westward with undeviating regularity. Myriads of them burrow under the soft, newly-ploughed ground, and lay eggs there. The natives plough their vineyards in spring, and their cornfields in autumn. The mountains for miles round Muallaka are covered with vines, which form the sole property of a large majority of the inhabitants. In about forty days, the locusts' eggs hatch, and myriads of wingless larvae march steadily forwards, always in one direction, consuming every green thing in their path. In a month their wings are developed and they fly, *en masse*, passing slowly on and leaving behind them not famine alone, but too often pestilence, either cholera, or the bubonic plague. Upon this latter point opinions differ; but there seems to be no doubt that the atmosphere is corrupted where locusts have appeared in unusual numbers.

Women in the East seem to bear on their heads more visibly the curse of labour pronounced on our first parents. Mrs. Rattray writes:—

In every family the women and girls content themselves with what the lords of the creation choose to leave, when they do leave anything at all. They (the women) satisfy the cravings of hunger with dry bread amongs the poorest classes, with uncomplaining cheerfulness, only considering themselves in a pitiable condition when they have been without bread at all for a day or more. How these women can perform hard labour and walk from thirty to forty miles a day, scarcely ever sitting down to rest, from sunrise (or rather from break of day), and usually nursing a small infant, upon such scanty nourishment, seems so incredible that I can hardly expect you to believe it. You have no idea of the strength of these half-starved peasant women, and of the ease with which they raise to their shoulders and carry up hills heavy jars of water, which English ladies could scarcely carry across the room. Does not this all prove that, not the amount of nourishing food consumed, but the food properly digested imparts strength to the body.

Circumstances alter cases; and it is certainly as odd to find the delightful, confiding swallow assailed with reproaches, on the ground of its being a nuisance in a country where the windows must be kept open eight months in the year, as it is to find that Englishwomen become experts at shooting and like sports. But life in Syria, if it has its own privileges and delights, has its share of disagreeables and dangers. This passage discloses one of these:—

Yesterday evening, just about the time for lighting the lamp, I heard a noise in one of the rooms, which startled me not a little, being alone; John and Khalil had left home for a day or two. I ran in to see what it was, and in the dusk almost tumbled over an enormous black serpent, as thick as my arm, upwards of six feet in length, which the cat had dragged in from the garden through an open window, higher than the floor below, causing the heavy thud that startled me. I do not believe she could have killed such a monster. People going by the road just above us may have left it nearly dead, and puss brought it in for her kittens, as she is in the habit of catching something for them constantly—mice, and birds, and young snakes, like animated lead pencils, wriggling about. I had to pick up pussy's treasure-trove, and to carry it ever so far away from our premises. Unfortunately I inherit from my mother's family a most unaccountable and almost incredible horror of snakes; so I kept dreaming all night of serpents making corkscrews of themselves in every direction. It makes my aunt B— quite ill if people only talk about snakes in her presence. We have several venomous kinds of them about here. John knew a boy at Saumian who was bitten when in the act of robbing a swallow's nest, and died in a few hours.

One wonders how birds' eggs get hatched at all amongst so many enemies. Lizards eat them. The natives tell us that the cast-off skin of a snake is laid on the nest of a bird to frighten away the lizard. I should not have thought the birds here had sense enough for that sort of thing.

Much interest is added to the little volume by the small engravings let into the text; and we can cordially recommend it as a pleasant and informing volume.

"THE SOLDIER OF FORTUNE."

Mr. Leicester Warren's classical dramas had just enough of passion and that quick appreciation of conflicting motives to lead one to expect that he could effectively treat more modern subjects. He now brings us a tragedy dealing with the latter half of the sixteenth century, and the scene is laid in the Court of Sigismund, an aged German king. The main scope of the poem is connected with the fortunes of Conrad, the captain of the mercenaries, and his ambitions towards the throne, and the tragic

* *The Soldier of Fortune.* A Tragedy in Five Acts. By J. LEICESTER WARREN, M.A., Author of "Philotes, a Metrical Drama." (Smith, Elder, and Co.)

conflict of motives arises from Conrad's love for Violet von Minden and his duty to Adelheid, who has become his queen. We see the ambitious, successful soldier, securing the prize he had toiled and longed for, and then, just when the last touch is about to be added to his schemes the domestic storm breaks forth and intermixes itself with the wider scope of events. Adelheid avenges herself by poisoning her child and herself, and the Countess Violet von Minden under the reproaches of a letter from the queen, also ends her life. Conrad—the brave soldier—paralysed under those shocks, is unable to lead his troops as of old to beat back the enemy, and the drama closes amid wreck and confusion and defeat. It will thus be seen that, whatever may be said of the artistic execution, the moral purpose of the drama is of the highest. Mr. Leicester Warren certainly writes with dignity, and is careful to secure sustained finish. We cannot say, however, that he observes that fine discrimination which is so essential to dramatic writing—and especially essential when the subject is taken from a period not very remote. His characters all talk alike; there is a want of relief, and a certain tendency to attach importance to subordinate points, which hinders the progress of the action and begets monotony. There are few, we fear, save close students of our poetical literature, who will care to read through this work, which amounts to over 400 pages. There is a certain starting aside from the rougher and more common form of character—an over-refinement and *infiniteness*, which gives the idea of strain, and is sure to make itself speedily felt in the case of the ordinary reader. The dialogues between Conrad and Violet are, we think, specially open to this criticism, and those between Conrad and Raban are hardly sustained by sufficient weight of real human interest. Much, very much, of the work is rhetoric; though it is rhetoric that only a poet could have written. We could even give some individual examples. Conrad says to young Violet von Minden, the daughter of one of Sigismund's officers:—

Nay, nay, my girl,
You cannot reason how the tides erodes
A shore you have not seen. You mean no harm,
But talk beyond your vision.

At a moment of exciting interest Raban reasons with Conrad thus:—

I reck not if she do; since you are mad
To carry female lumber in your arms
Is your most ripe and golden tour of fate.
Push her away, barter her, bolt her in;
We least require this fool of rosebuds here
To get in the way and whimper!

Even in the scenes where Adelheid reproaches Conrad for his inconstancy this same effusiveness appears. There are, of course, fine passages, as in that reply of Adelheid:—

My daily meat is insult. Sir, I think
Your very kennel hounds are better fed
And more considered than I be. Remember
You did not pick me up to mate with you
Out of some faggot-chopper's hut; remember
I am the daughter of this kingdom's kings:
The earth itself we stand upon is mine,
Mine yonder chain of mountains, mine this palace.

Husband, I will not wrangle any more
If I be first or last; if once my hand
Had crowns to give away: that is well over,
I am trod down beneath your wrong as grass,
And never shall I straighten up my stem
For verdure more. What profit then
For one so bruised to boast what she has been?
All are anroyal in the grave. Ah, Conrad,
They say that dying folk have oft strange whims,
And I am growing fantastic near my end;
Suppose—nay, you will laugh—I say suppose,
You were to come some night and make believe
As in the old days that you loved me still,
Came in and sat besides me and pretended
And talked a little kindly, nursed the child
A bit, and told me he was fair and rosy
That in his dimples your old smile you caught,
Oh, try and humour my poor brain-sick fancy
To such a pitch of fooling!

But occasionally whole speeches are made up of conceits, which are dramatically inconsistent and impossible—as in the case of this one at the meeting of aged Sigismund and his queen at the opening:—

Nay, both hands,
Both hands, my husband: shall our wedding morn
Enter our halls ungreeted? Dear old Day,
A little weaker and more white each year
He comes from roaming in the void with stars;
Humbly returns, true to his time. Knocks once
Feebly upon the panel, sighs, looks round,
And takes his annual seat beside our hearth,
Revives his withered fingers at our fire,
Warms in his corner, chats with us his hour,
Then shoulders up his fardel, nods good-bye,
And stumbles out again for one more year,
Lame, blind, and grey, to wrestle in the march
And radiant onset of more mighty stars.
The vast and burning pathways of the void
Vex his old feet; severe with golden eyes
The strong young planets with their consort moons,
Despise and pass him. But the old wanderer
Crawls round his orbit, somehow with the best
Of Ether's rolling children; and once more
He comes into his chair, and whispers, "Hail,—
I made you one some forty years ago."

And, like an ancient swallow, I return
To the old wedding-nest beneath your eaves.
I go and I return—if I return—
For such a blindness deepens round my eyes,
I fancy I may never come again.
And therefore welcome me the more,
For in that steep and labyrinthine void
Stars drop, like summer flies, and are not found.
So I shall sink down somewhere in that night,
And feel the beaming wheels of God's elect
New lights, that churn and grind me into haze—
So I may come no more."

On the whole we cannot say that we regard this work as a success. It wants concentrated interest in spite of the strong tragic elements that are assumed; and it wants, above all, the relief of simple natural touches and the humour that is always found to be near to tragic interests of the most prevailing kind.

TWO NOVELS.*

Dr. Sandwith has given us, in the three volumes of his novel, a plain and unadorned tale. Looked at from an artistic point the novel lacks power and dramatic capability, but it possesses some features which lift it out of the class of third-rate performances. These are the novelty of one of the characters, the freedom from the conventional set of people, and the freshness of the setting. With good dramatic faculty this would have been one of the best novels of the day, but that faculty Dr. Sandwith lacks.

We are introduced, first, to the town of Minsterburgh, which the course of the tale very seldom leaves. Here live a respected country medical practitioner—Dr. Darcy—and his son and daughter. The son, much against his inclination, is destined to the medical profession, he wanting to go to California or anywhere where he can see the world, and carve his fortune out of it. Here also live a Major Fraser, a quiet retired Indian officer; Lord Buckton, a brutal Tory squire, with a delicate wife and a lovely step-daughter; and Joseph Alsop, a Radical Dissenting editor. Young Darcy is compelled to obey his father's wishes in the matter of a profession, and is accidentally called to attend the step-daughter of Lord Buckton, when, of course, the two young people, against all propriety and conventionalism, immediately fall in love with one another. Lord Buckton is informed of the circumstance, and forthwith takes a horsewhip to thrash the presuming young practitioner, but fortunately does not meet him. As accident happens, however, and he has an opportunity for taking a finer revenge. Young Darcy goes out one night shooting ducks; in his excitement he strays on to Lord Buckton's grounds, and is caught by the gamekeepers, arrested as a poacher, and taken to Lord Buckton's house. Here he is forthwith handcuffed and left to be dealt with by another magistrate, but his lady-love sets him free, after the good old romantic fashion. He then comes to London, gets engaged as ship doctor to the Indies, finds his old friend Major Fraser, joins "Fraser's Horse," becomes distinguished—and returns—never mind for what.

This is the leading thread of the tale, but others are interwoven with it. Commenting upon Lord Buckton's conduct in regard to the arrest of young Darcy, Mr. Alsop also excites the revengeful disposition of that great magnate. Alsop, however, is prepared. He knows that a horsewhipping will be the result, and so he bribes an ex-prizefighter and poacher to take his place in his editorial sanctum. Lord Buckton comes, does not wait to see who is there, lifts his whip, gives one crack, and forthwith finds himself on the floor. After a tough fight my lord is left senseless and with a broken jaw, while all Minsterburgh rings with the strange news that the meek Alsop has nearly killed the fighting squire in personal combat. Next it turns out that my lord has swindled his wife into marriage, she being really the wife of another who she was told was dead—that other being Major Fraser himself. Most of these characters are not extraordinary, but Dr. Sandwith has taken pains, and with success, with the character of Alsop, to whom a Tory dean is introduced as a foil. Hence come discussions on Church and State, &c. The Dissenter, notwithstanding his awkward manners, makes his way by his character and intelligence, improves as he goes along, and finally becomes the most popular man in Minsterburgh. This material Dr. Sandwith has well worked up.

Thornwell Abbas differs from most modern novels in one respect—it does not contain a single loose sentence. Rarely, indeed, have we found better writing or a better sustained style. The story, too, is freshly and originally told, and the characters stand out with great

* 1. *Minsterburgh: a Tale of English Life.* By HUMPHREY SANDWITH, C.B., D.C.L. (Chatto and Windus.) 2. *Thornwell Abbas.* By GRANT LLOYD. Two Vols. (Sampson Low and Co.)

distinctness. "Thornwell Abbas," we are informed, "is one of the most delightful of English seats." Here live Sir John Pike, of old descent, and his wife. At the commencement of the tale the wife dies, soon after giving birth to a son and heir—a daughter having been previously born. Lady Pike's mother, a grim old Scotch-woman, Lady Grizel, is in the house at the time, and, from a superstition, changes in the cradle, the son and heir of the Pikes—for the son of a London *littérateur*, who, with his wife, is in the house at the time. The two boys eventually meet at Westminster School, and the changelings are each liked best in the families to which they belong, but in which they have not been brought up. The heir of the Pikes, though not bearing their name, visits Thornwell Abbas, where he occasions old Lady Grizel the deepest remorse. Ultimately he fulfills the prophecy which he was changed to avert, and then, in her remorse, Lady Grizel makes full confession. This is only a bare outline of a well-constructed and well-filled-up tale, in which some of the characters are sketched with delicious delicacy of touch, particularly Mrs. Hastings Gilbert, Aunt Blanche, and all the members of the clergyman's family.

SPIRIT LIFE.

We have received another batch of books on Spiritualism; but having recently expressed our views on the subject at some length, it will be unnecessary to devote more than a brief notice to the following. Mr. W. H. Harrison, who appears to be a trustworthy and impartial observer, well acquainted with the methods of scientific research as well as the tricks of conjurors, has given in a cheap brochure, called "Spirit People," a record of the "manifestations" he has witnessed under conditions that seem free from the suspicion of fraud (1). The facts narrated by Mr. Harrison are characteristic of the general phenomena of Spiritualism—the everlasting rappings and heavings of furniture, the objectless dartings of mysterious lights, the usual insane gibbering and muttering of voices in the dark, and the startling but senseless thaumaturgy in the twilight. In vain we search the pages of Spiritualistic literature for any better credentials it can offer to those who blindly believe it is a new revelation. A subject of profound psychological interest we believe it to be, one that has yet to be examined without prejudice and without fear. But we cannot too earnestly urge upon its believers that it is and can be in no sense a religion. Faith is the essence of religion, but in Spiritualism faith is replaced by the evidence of the senses; and hence without any great change in the attitude of his mind a man readily passes from Materialism into Spiritualism. And it is a very striking and remarkable fact that whilst modern Spiritualism seems to have had its counterpart in ancient necromancy, the whole teaching of the Bible is diametrically opposed to any such method of attempting to penetrate into the unseen. From the earliest times the higher education of mankind has been the gradual culture of his faith in an unseen Ruler of the world, so that we are told "without faith it is impossible to please God." This being so, a religion based on Spiritualism, which is the negation of faith, cannot be in accord with the Divine will.

Since the article on Spiritualism appeared in our columns last autumn, the writer of the essay has been taken to task by Spiritualists for asserting that, so far as his experience went, no trustworthy information has ever been given in a *seance* beyond the range of knowledge possessed by those forming the circle. To establish the fact of thought-reading would, indeed, be sufficiently startling and important, but to go beyond this needs very much weightier evidence than we have yet seen adduced. In a book entitled "Where are the Dead?" by Fritz, the third edition of which is before us (2), there are several examples of the utterances of a medium being simply an act of unconscious cerebration, as Dr. Carpenter would call it. Here is an instance:

A message was published in the July number of the *Christian Spiritualist* for 1871, through the writing mediumship of Miss F. J. Theobald, of Hendon, purporting to come from the spirit of Mr. E. N. Dennys (the author of some Unitarian books). In his supposed spirit message Mr. Dennys distinctly renounces one of the most prominent teachings of his life, and announces his present belief in the oneness of Christ with the Father.

But in contradiction to this the executor of the late Mr. Dennys states that communications

received by other mediums were "in complete opposition to the statements of Miss Theobald." Whereupon the "controlling spirit" of Mr. Morse was invoked, who, after uttering a number of miserable platitudes and beating about the bush in all directions, finally denied the recantation. These contradictory utterances are simply what might have been anticipated from, no doubt, the different beliefs of the mediums, and corroborate, therefore, the former statement made in these columns.

On the other hand, Swedenborgians have taken umbrage at our article on "Spiritualism," because of the remarkable similarity which was pointed out between certain of their tenets and some of the views held by Spiritualists. We are glad to take this opportunity of disavowing any intention of casting a slur upon so excellent a body as the New Churchmen, who in regard to matters of primary importance in religion are, it is hardly necessary to state, as far removed from Spiritualism as any other denomination of Christians; and moreover, as a body, are distinctly in antagonism to any communing with "familiar spirits." A candid perusal of our former paper will make it evident that we wrote with as much respect for Swedenborg as with scorn for the religion of Spiritualists. But the justness of the parallelism pointed out between some doctrines of the Spiritualists and Swedenborgians is confirmed by the bulky volume just issued (3), and called "Angelic Revelations, concerning the human spirit given by the angel Purity, known on earth as Teresa Jacoby." In the introduction the author shows that he is an earnest believer in Swedenborg, and also in modern Spiritualistic communications. We are told that seven people met regularly together, among whom was a seer—who clairvoyantly saw supernatural objects and scenery "which were interpreted by the law of correspondence as the representation of the spiritual states of the society. These were followed by the utterances of a lady in a state of trance or unconsciousness." These utterances, taken down *verbatim*, form the chief portion of the 372 pages of this book, and a more miserable collection of maundering nonsense it is hardly possible to conceive. And alas! other volumes are promised, each to be distinguished by the mysterious symbol that appears on the cover of this,—the tips of the fingers of one hand touching the palm of the other.

So long as the "angelic revelations" confine themselves to the unseen universe they are safe in their assertions, for no one can contradict them, but when occasionally they descend to earth, and discourse on scientific questions, they tread on ground where their folly can be exposed. For example, on p. 210 we have the formation of a dewdrop, the subject of "angelic revelation," every single word of which is demonstrably false; the silly jargon of the passage is not worth quoting, but some confused notion is conveyed that dew is formed of a mixture of atoms of air, water, and sunlight! And so with several other passages that touch on natural phenomena—all are arrant nonsense. If, as we have no reason to doubt, these statements were taken down from a person who unconsciously uttered them, it shows that the person was in a state of readily-induced somnambulism, in which the organs of the voice were played upon by passing trains of thought, whilst consciousness and the other voluntary muscles of the body were dormant. In like manner some persons in deep sleep have been known to hear and rationally to answer questions addressed to them. Because the abnormal phenomena observed by the author of this book and others were new to them, forthwith the sleep-talker becomes invested with supernatural mystery, and every utterance is taken down as a message from the unseen world. We have said enough to warn any of our readers who, from our preceding article, might be inclined to give spiritualism hearing, not to waste their time or money in such silly trash as the volume before us.

Of a very different class from the foregoing is a little book called "Life in the Invisible" (4), the author of which endeavours, in a reverent and devout spirit, to show what is the teaching of Scripture in regard to the state of the spirits of believers immediately after death. The author concludes that the soul does not sleep till the day of resurrection, but lives in an invisible world, waiting for the second advent of Christ. The following extract will give our readers a general idea of the author's opinions:

I cannot, for myself, doubt that the invisible world is a sort of upper school for the believer, in which he will learn what he would not learn while on earth.

(3) *Angelic Revelations concerning the Origin, Ultimation and Destiny of the Human Spirit.* Vol. 1. (Manchester: Gaskell.)

(4) *Life in the Invisible; Thoughts on the State of the Blessed Dead.* (Elliot Stock, 1875.)

And if this be so, a residence in the world of spirits would seem all but indispensable to the perfection of character, and to fitness for that still higher life which is to be entered upon after the resurrection.

But the most scholarly and Scriptural remarks on the state of the soul in Hades are, in our opinion, to be found in Mr. White's profound and suggestive work "Life in Christ"—a work which we are glad to find has been received with respectful and favourable attention by many of the most gifted leaders of scientific and theological thought at our Universities.

Enveloped as the whole subject is in impenetrable obscurity, nevertheless, so long as death endures, each succeeding generation will still ask the question, "How are the dead raised up, and with what body do they come?"

From the hour Adam gazed on his dead son Abel to the present day every thoughtful mind must at times have attempted to lift some corner of the veil that hides the unseen world and tried to picture the soul beyond the gates of death. We quite think with Mr. Llewelyn Davies in his recent essay on death in *Good Words*, that this subject should be treated with intellectual as well as emotional reverence. The analogy of sleep often leads to a conception of the soul existing dormant in the decaying body, but "we ought not to allow the image of sleep to mislead us into thinking of the immortal being resting under any modification in the ground to which the remains have been consigned," nor, either as some believe, that an indestructible seed resides in some part of the mortal remains. "The truth appears to be," as Mr. Davies remarks, "that the living person sheds off the body in which he goes through the change called death as completely and finally as he has shed off parts and particles of his body throughout his life." In connection with this that striking passage from Plato's "Gorgias" will be familiar to our readers, where Socrates remarks:

Death, if I am right, is in the first place the separation from one another of two things, soul and body; this, and nothing else. And after they are separated they retain their several characteristics, which are much the same as in life. . . . In a word, whatever was the habit of the body during life would be distinguishable after death, either perfectly or in a great measure and for a time. And I should infer that this is equally true of the soul, Callicles; when the man is stripped of the body all the natural or acquired affections of the soul are laid open to view. And when they come to the judge, as those from Asia came to Rhadamanthus, he places them near him and inspects them quite impartially, not knowing whose soul is; perhaps he may lay hands on the soul of the great king, or of some other king or potentate, who has no soundness in him, but his soul is marked with the whip, and is full of the prints and scars of perjuries, and of wrongs which have been plastered into him by each action, and he is all crooked with falsehood and imposture, because he has lived without truth. Him Rhadamanthus beholds, full of all deformity and disproportion which is caused by licence, and luxury, and insolence, and incontinence, and despaches him ignominiously to his prison, and there he undergoes the punishment which he deserves.

But what conception can we form of the disembodied spirit. A moment before death the human body appears to be an integral part of the human spirit: what is the vehicle of that spirit the moment after death? We cannot conceive of any physical force existing without the agency of matter or substance, and any manifestation of life entirely dissociated from substance is alike unthinkable. Moreover, for individuality to persist, and recognition be possible, there must, we imagine, be a conservation of mental if not bodily form in the spiritual world (5). Such a conception is in entire harmony with that wonderful chapter, the 15th of the 1st of Corinthians. But form connotes matter in the spiritual body as well as the natural body: not necessarily, indeed impossibly, gross matter, such as we can behold and touch. The luminiferous ether is matter, but unseen and intangible matter; the human spirit may inhabit a framework of some such matter in the spiritual body, or this finer framework may be associated with or bestowed as a Divine gift upon the grosser natural body, and liberated at death—the contrary cannot be proved (6).

(5) The doctrine of the conservation of form in the visible world seems to merit more attention than it has received.

(6) Many good people think of death as a transformation scene for both soul and body: the soul plunging into perfect goodness and nobleness, and the body arraying itself in a pair of feathered wings, and an indestructible white linen gown—so much for artistic teaching. Biblical teaching is certainly opposed to such a metamorphosis. Angels are described as being like men; Daniel speaks of the man Gabriel, and again and again refers to his angelic visitants as being in the "appearance of men." At the same time our religious instincts as well as revelation assure us that the spiritual body will be incorruptible and free from deformity, "the image of the heavenly." May not, therefore, recognition be derived from individual character and affections giving a distinctive outward impress; although enlarged spiritual discernment may not need such aids. In fine, the endowments of the

(1) *Spirit People.* By W. H. HARRISON. (London: 38, Great Russell-street.)

(2) *Where are the Dead?* or, *Spiritualism Explained.* By FRITZ. Third Edition. (Simpkin, Marshall and Co. 1875.)

Even if we take gross matter, the mystery of its existence and nature is growing each day more and more profound. We cannot conceive of the smallness of a wave of light, yet the shortest of these waves would bridge over some 2,000 of the molecules of water. Mr. Sorby has lately shown that with the highest microscopic power that is, or could be made, we are as far from seeing the ultimate molecules of organic substances as we should be from seeing the contents of a newspaper with the naked eye at a distance of a third of a mile! Or again, in the most perfect vacuum a good air-pump can produce it has been estimated that there remain one hundred millions of millions of molecules of residual gas in every space as large as a pin's head; and yet each one of these molecules has its own rapid and individual motion, and its own inherent and unchangeable properties. Surely if such revelations as these lead the neo-Lucretians of our day to behold in matter the "promise and potency of life," how much more do they not assure us of the inexhaustible resources of the Lord and Giver of Life. And though all must freely admit that outside the resurrection of Christ, we have no sure and certain hope of the life everlasting, yet even those who disbelieve in a Divine revelation cannot deny that with the infinites around us and the ignorance within, the survival of the human soul after death is no vain or foolish hope.

THE WESTMINSTER AND LONDON QUARTERLY REVIEWS, ETC.

The *Westminster*, which has reached us late this month, keeps up its distinctive character. It commences with a fair paper on the colonial question, in which, however, not every one will agree. They will not, for instance, agree in the writer's estimate of Mr. Forster's speech, nor in the practical suggestions which follow. On the whole we should have expected to find the *Westminster* giving its adhesion to Mr. Goldwin Smith's views—which, however, are not our own—instead of advocating the lumbering policy of a colonial advising council. As respects the latter the very first time the Government of the day refused to adopt its suggestions, that time would be the signal for a general colonial revolt. Any council of this kind must be a mere sham. The article on the legal position of women deals too much with the past and too little with the present. Nevertheless, it is interesting, and it is to be hoped it will assist in securing women their equitable rights. "Scottish Universities" is not only written by a very able hand, but it has some remarkably good practical suggestions—the best, to our thinking, being that in favour of an entrance examination. "Ouida's Novels" were surely not worth an article, and certainly not the space given to them here. Although Rousselet's "Travels in India" partakes of padding, it is interesting as giving us the views of a Frenchman upon many Indian characters and places. The most valuable portion of the article has no reference to the book reviewed. We quote a portion of this:—

It is most improbable that on the masses of India either the prince's visit, or the change in the Sovereign's titles, can have any considerable effect. Indeed, to most of them these things are a seven days' wonder, and nothing more. They are naturally occupied with their own surroundings, and scarcely look beyond them. Police requirements, judicial decrees, and revenue demands—by these they test, and are not very wrong in testing, the Government under which they live. To them it has ever mattered little whether they rendered allegiance to the Great Mogul, the "Kumpani Buhadoor," or the Queen of England. They have been contented if free from police oppression, ruinous judicial processes, excessive revenue demands, and, though last not least, interference with their caste and religion. That they prefer "to be ruled by persons rather than by systems," has been lately put forward, on what authority we know not. Nor is the purpose of this assertion more intelligible, bearing in mind that no change in the form of Government is contemplated or at all probable. But although the masses in India may not "understand the mysteries of our constitution," they can be influenced by those who do. The educated and higher classes understand both the use and the abuse of the power existing in England to reverse any order passed in India. Lord Lawrence, who ought to be an unusually competent judge, told the House of Commons' Select Committee—"The natives of India would not like it to be laid down that Parliament could not interfere, or would not interfere. I think, whether it is for good or for evil, they value that power which Parliament has of interfering." The late address of the Calcutta Association to Mr. Fawcett sufficiently proves that educated Indians are well able to appreciate the functions and power of the British Parliament.

The theological article this month is on "Free-will and Christianity." It is a laboured attempt, of metaphysical character, to demolish the doctrine

spiritual body, the sustenance of its energy, its environment, and its relationship to space and time are questions which, though reasonable objects of faith, are ever likely to remain impossible objects of knowledge to the natural body.

of Free-will as it has been presented by Christian writers. As the author equally disbelieves in the doctrine of necessity, one gets curious to know what he does believe in. We find it to be Experience. A very able paper on the "Civil Service" follows, which we should like to see reprinted and widely distributed, especially amongst members of Parliament of both Houses. This number closes with the "Contemporary Literature," which, as always, is written with culture and critical faculty.

The *London Quarterly* travels rather too much over well-trodden subjects. Information, however, for its own readers will undoubtedly be obtained from these articles. There is, for instance, a good account of the Vedic Sanskrit; there are two theological articles, one on "Threefold Crucifixion in the Galatians," and the other "The Spiritual Conflict before and after Regeneration." Perhaps the theological critic might detect Arminianism in both these articles. The "Bonn Conference" is a little too late, but there is valuable information relating to the "Christian Population in Turkey," and in "Comparative Missionary Statistics." We are glad to see the paper on Charles Wells, who, now after fifty years of utter neglect, finds himself lifted to almost the highest pinnacle of public fame. Whose fault is it that Mr. Wells has suffered all this neglect? If of the critics of half-a-century ago, then the critics of the present day are making atonement. But what is the worth of such atonement to a man verging upon eighty years of age? The paper on "Opium in China and India" is a valuable one, but the article on "Assyrian Discoveries" tells us nothing that is new.

The *Theological Review* seems to have taken a new lease of life. The marked improvements in paper, appearance of page, and cover, are, unless we are greatly mistaken, associated with no insignificant increase in the freshness and vigour of the contents. The first two articles in the April number would even by themselves be well worth the price of the whole review. Dr. Albert Reville's "Biographical and Critical Notice of Monsieur Pellissier," a liberal preacher of the south of France, who died broken-hearted shortly after the war, treats a very interesting subject in a lively and telling style. M. Pellissier appears to have been remarkable for his union of rationalistic views with emotions more suitable to a mystic. The translated specimens of his eloquence here given amply account for the profound impression which he appears to have made on vast congregations. We should not be surprised if after this article there were a considerable English demand for his sermons. The other article mentioned above is of a more strictly literary character, being a review of the character and works of the German poet Heine. It is remarkable what a deal of justification there seems to be for Mr. Disraeli's wild rhapsodies on the glories of the Jewish race. The dreamy suggestiveness, the playful but profound humour, the exquisite style, and Voltairean mockery characteristic of Heine, are scarcely German gifts. And they are accounted for by the fact that he was not so much a German as a cosmopolitan Jew. Mr. Beard's treatment of the subject is comprehensive and sympathetic, yet judicially discriminative. Though these two articles rise above the general level, the whole contents of the number might be very favourably compared with more pretentious and widely-circulated periodicals of the class.

Miscellaneous.

DR. KENEALY AND GRAY'S INN.—The benchers of Gray's Inn have commenced legal proceedings against Dr. Kenealy to compel him to give up to them the chambers in the inn he occupied, and which he has over and over again refused to surrender. The case, as set down in the Chancery Division of the High Court of Justice, is between twenty-one benchers, of whom the present Attorney-General, Sir John Holker, is named as one, who are plaintiffs, and Edward Vaughan Kenealy, defendant. Dr. Kenealy has filed a statement of his defence—set-off and counter-claim, the result of which is that he asks for 25,000/- damages on account of disbenchment, disbarment, and expulsion.

INCREASE OF DRUNKENNESS.—The police returns for England and Wales for the year ending Michaelmas, 1875, have just been issued. The report for the Northern district shows that the number of persons proceeded against in that year for drunkenness, or drunken and disorderly conduct, was 123,326, or nearly 12,000 in excess of the preceding year, and 39,000 more than in 1871, and that the number convicted reached 116,127, or 11,000 more than in 1874, and 41,000 than in 1871. In the Midland district there was an increase in the year of 2400 charges, and of nearly 1900 convictions. The Southern districts show a small decrease, the number of persons convicted being some 500 less

than in the preceding twelvemonth. More than one-sixth of all the convictions in the kingdom took place in Liverpool, the number being 20,533.

CHARITY OR CORRUPTION?—Mr. Bates, M.P. for Plymouth, is in some difficulty with a large section of his constituents. For the third time within three years a marriage has occurred in his family, and each time he has sent down large gifts of clothing and bedding for distribution to the poor. The tickets have been distributed through the mayor (who is an intolerant Tory) to the clergy and Nonconformist ministers, and by them given away. The first time there was no opposition; the second time one leading Nonconformist minister raised a protest and returned his tickets, and a very angry correspondence ensued. But this week some thousands of tickets have been sent out entitling persons to enormous quantities of clothing. This has provoked strong opposition, and the protest, which bears the signature of every Dissenting and Wesleyan minister in the borough, with the exception hereafter explained, has been published, which says:—

Many regard these gifts as partaking of the nature of a bribe, and we believe such to be their tendency, and know that in many cases they have operated as such. Some of us took part in the distribution when the whole question was doubtful and obscure; but now it has been made clear and certain by the discussions which ensued on the refusal by Mr. Wilson last year to unite in the transaction, we can no longer do so. It is always a pleasure to communicate benefits to the poor, but we cannot forget our profession requires that we should act quite as earnestly as the guardians of social morality as the almoners of a person's bounty. Moreover, we are by no means certain that by abiding in this distribution we shall not be guilty of violating the law of the land, and we shrink from doing anything calculated to swell the corruption, which is already too wide and deep.

This protest was accompanied by 1,200 returned tickets out of a total of 4,000 issued. The average value of the clothing represented by each was 5s. One Nonconformist minister returned his tickets immediately they were received. One distributed his previous to perceiving the true character of the affair. Three others are out of town, and their tickets have not been dealt with. The Wesleyans are in perfect accord with the Nonconformists, and several of the clergymen have declined to be personally mixed up in the matter, delegating it to assistants. The matter has created immense interest, and political agents are watching the proceedings closely, with a view to use the evidence on petition after any subsequent election. Some of the articles obtained by the "deserving poor" by means of these tickets have been immediately sold by them, and re-exhibited by Liberal shopkeepers in their windows as trophies.

SUICIDE OF LORD LYTTELTON.—The tragic death of Lord Lyttelton, brother-in-law of Mr. Gladstone, was the subject of a coroner's inquest, held on Thursday afternoon at the deceased peer's residence in Park-crescent, Regent's-park, London. Lord Lyttelton has, during about ten years, been suffering from occasional fits of melancholia, and has been attended on such occasions by Dr. Andrew Clarke, physician. The melancholia to which he was liable was a depression of spirits, without any delusion accompanying it. The fit would continue perhaps six weeks, but sometimes as long as three months, and though he always recovered from his morbid state under treatment, yet his malady was of a kind which, as his physician says, led to insanity. The last fit, which set in about six weeks ago, was more obstinate than usual, and Dr. Clarke says his lordship was in point of fact insane. He therefore cautioned the family to obtain a skilled attendant who should keep him under constant surveillance. A son-in-law, the Rev. H. Stuart Talbot, had come from Oxford to stay with his lordship, and a nurse from a lunatic asylum, Thomas Barnes, had been with Lord Lyttelton three weeks. On Tuesday morning the attendant was shaving Lord Lyttelton, who asked him to stop a moment, and after pacing about the bedroom he rushed out, closing the door after him, and gained the stairs before the attendant could overtake him; and swinging his body over the banister, he fell down the well of two flights of stairs into the hall. There he was picked up insensible, and the doctor was sent for, but the fall had fractured the skull, and after continuing insensible till midnight he expired. The attendant, when questioned by the coroner, said deceased had repeatedly told him he wished to die, and was tired of his life. He had before shown a desire to destroy himself, and when the attendant began to shave him that morning he had asked to have the razor a few minutes, the attendant saying, "No, my lord, I cannot." The deceased often whispered to the attendant at night to try whether he was asleep. After hearing the evidence, the jury returned a verdict of "Suicide while of unsound mind." The funeral of the late Lord Lyttelton took place on Saturday afternoon at Hagley. A large number of people were present, and the educational and other institutions in the neighbourhood, in which his lordship took great interest, were represented on the occasion. The Bishop of Rochester led the procession from the hall, and at the gateway of the churchyard the Bishop of Oxford, the Rev. E. S. Talbot, Warden of Keble College, and the Rev. Mr. Sneyd, curate, met the funeral party. The village choir were also in attendance. The Bishop of Oxford read the opening sentence of the Office for the Burial of the Dead; the lesson, from the 15th of Corinthians, was read by the Warden of Keble; the Bishop of Oxford took up the service at the side of the grave; and the concluding prayers were read by the

Warden of Keble. Mr. and Mrs. Gladstone and Lord Frederick Cavendish were among the mourners. The deceased's eldest son and successor to the title, the Hon. Charles George Lyttelton, was not present. He is travelling abroad with a friend, and up to Saturday it had been found impossible to communicate with him.

Cleannings.

When a man has a business that does not pay he usually begins to look round for a partner to share his losses with him.

"My dear, if you go on at this extravagant rate," said a penurious husband to his wife, "I shall go out of my wits." "Well, my dear," responded the affectionate wife, "there will be one comfort in it anyhow; and that is, that if you do go out of your wits, you'll not have to go so far but what you'll be within easy call."

George Eliot says that "girls are delicate vessels in which is borne onward through the ages the treasure of human affection"; and some unhappy Benedict adds that "girls are delicate vessels which require a small fortune every season to keep them in sail."

"ARBOUR DAY."—The Legislature of Kansas at its late session, by concurrent resolutions, requested the Executive to designate a day to be known as "Arbour Day," and to recommend a proper and general observance of the same throughout the State. Governor Osborn accordingly issued a proclamation setting apart Saturday, April 1, as such, and inviting all the good people of the State to devote that day, or a portion thereof, to the work of beautifying the country by the planting of trees and shrubbery, especially commanding to the popular care the streets, highways, and public reservations of every character.

"A POWERFUL PREACHER."—"Man," said Mr. Bell, of Glasgow, one day to a friend who had asked what he thought of a certain preacher, "I was certainly vexed for him. He pompit and joutkit up and down in the poopit, and yerkit frae this side to that, and squeelt till he was crawling like a rousy rooster. I really wish some ane had squeezed an orange in his throat. And then he werselt as muckle wi' his subject as he did wi' himself; and at last it fairly cuist him a' thegither. Wae's me, it was awfu'."

EPPS'S COCOA.—**GRATEFUL AND COMFORTING.**—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cacao, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—*Civil Service Gazette.*

DYING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berneous, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, pomegranate, claret, &c. Sixpence per bottle, of chemists and stationers.

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Births, Marriages, and Deaths.
[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

WALTER—WILES.—April 19, at the Baptist Congregational Chapel, St. Albans', by the Rev. Thomas Watts, William, eldest son of William Walter, of Worthing, to Emma, second daughter of Joseph Wiles, of St. Albans'. MURRAY—FARQUHARSON.—April 18, at Stamford-hill Chapel, London, by the Rev. Dr. Raleigh, Andrew Murray, of the Guildhall, London, to Mary Guthrie, youngest daughter of the late Alexander Farquharson, merchant, Dundee.

CALVERT—FURNACE.—April 19, at Lady Margaret's road Chapel, Kentish Town, James Calvert, of Belle Acre House, Belper, to Jane Furnace, of Stella House, Dartmouth-park, High-street.

GOUCH—SHARP.—April 20, at the Friends' Meeting House, Negate, Benjamin Gouch, B.A., of Birmingham, to Rebecca, second daughter of the late John and Hannah Sharp, of Croydon.

ROBERTS—FOX.—April 20, at Horbury Chapel, Notting-hill, by the Rev. W. Roberts, B.A., father of the bride-groom, assisted by the Rev. Professor Legge, D.D., late of Hongkong, William Arnold Roberts, to Alice Dorothea, the only surviving daughter of Mr. S. C. Fox, Cambridge-gardens.

HARRIS—WEBSTER.—April 20, at Queen-street Chapel, Leeds, by the Rev. Wm. Thomas, the Rev. Richard Harris, Woodhouse Cemetery, Leeds, to Margaret, widow of the late David Webster, Esq., Boston Spa.

DEATHS.

ANDERSON.—April 19, at Prospect House, Uddingston. Margaret Jane Hamilton, relict of the Rev. Wm. Anderson, LL.B., John-street United Presbyterian Church, Glasgow.

ROWE.—On April 25, at Tettenhall, Mary Anne, the beloved wife of Rev. Ph. P. Rowe, M.A., in her 32nd year.

HOLLOWAY'S OINTMENT AND PILLS.—Old Sores, Wounds, and Ulcers.—The readiness with which Holloway's Ointment removes all obstructions in the circulation of the vessels and lymphatics explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To insure the desired effect the skin surrounding the diseased part should be fomented, dried, and immediately well rubbed with the Ointment. This will give purity to the foul blood and strength to the weakened nerves, the only conditions necessary for the cure of all these hideous ulcerations which render life almost intolerable. No sooner is the Ointment's protective power exerted than the destructive process ceases, and the constructive business begins. New healthy growths appear to fill up the lately painful excavated pit.

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A DISHONEST PRACTICE.—For the sake of extra profit some unprincipled tradesmen, when asked for Reckitt's Paris Blue in Squares, substitute inferior kinds in the same form. The Paris Blue, "As used in the Prince of Wales's Laundry," is now so universally esteemed for its splendid quality—above all other blues—that it is important to observe it is only genuine when sold in squares, wrapped up in pink paper bearing I. Reckitt and Sons' name and trade-mark. Refuse all blue which is not so wrapped.

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